

The Improvement Era

Brigham Young

SEE PAGE 578

OCTOBER, 1940

VOLUME 43 NUMBER 10
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



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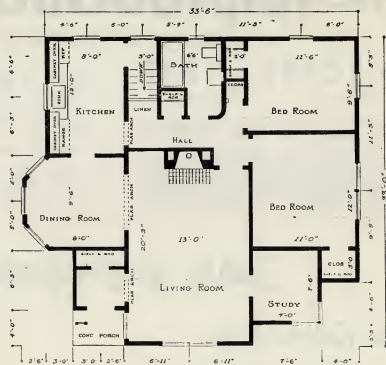
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THESE COMPARATIVE COST FIGURES were calculated by an unbiased builder, and are actual contract construction costs in Salt Lake City today.



FIRST FLOOR PLAN
First Floor Plan of Average Five Room Home

Be Your Own Judge—

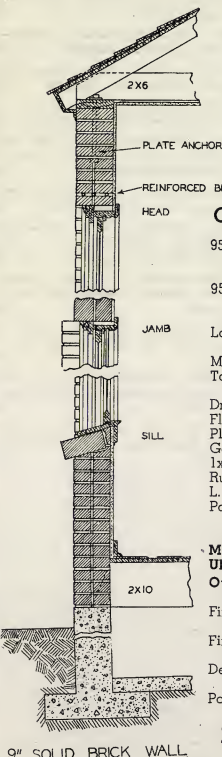
BRICK WALL CONSTRUCTION

951 Sq. Ft. @ 65-6181 Face Brick @ \$25.00 per thousand	\$154.53
951 Sq. Ft. @ 65-6181 Common Brick @ \$12.00 per thousand	74.17
Labor—12,362 @ \$14.60 per thousand	173.06
Mortar	37.08
Taxes—Social Security, Industrial	18.00
Drayage	3.00
Flues	77.50
Plaster, 123 yards	67.65
Gable Studs 38 2x4 8	15.63
1x8 Sheathing 365 ft.	21.90
Rustic 365 ft.	23.38
L. 3"x4"—1/4 112 @ 5.8	32.50
Painting Gables, 32 yards	12.80
Total	\$712.20

MAINTENANCE AND UPKEEP

Over a Period of Ten Years

Fire Insurance on BRICK HOME	\$ 100.00
Fire Insurance on Contents	50.00
Depreciation on BRICK HOME	1,000.00
Painting window frames, door frames, cornish and trim	210.00
Total	\$1,360.00



9" SOLID BRICK WALL

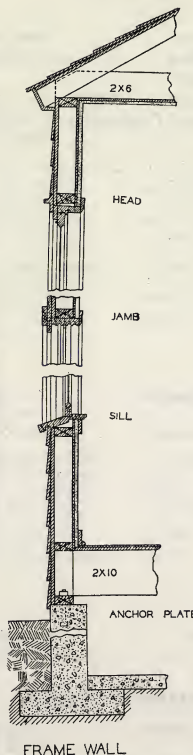
FRAME WALL CONSTRUCTION

Studs—133 pieces 2x4x8	\$ 33.32
Plates—34 pieces 2x4-12	12.78
Gable Studs—38 pieces 2x 4-8	9.54
Vapor Seal — Insulation Sheeting	107.59
3/4x10 Red Wood Siding	178.60
Painting	60.40
Plastering	92.25
Fire Places and Flues	77.50
Labor	123.26
Taxes—Social Security, Industrial	12.33
Total	\$707.57

MAINTENANCE AND UPKEEP

Over a Period of Ten Years

Fire Insurance on FRAME HOME	\$ 116.67
Fire Insurance on Contents	58.33
Depreciation on FRAME HOME	1,500.00
Painting of FRAME HOME three times during ten year period	465.00
Total	\$2,140.00



FRAME WALL

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Salt Lake City, Utah

The Improvement Era

"The Glory of God is Intelligence"

OCTOBER, 1940
VOLUME 43 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPART-
MENT OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Martha C. Josephson,
Associate Editor
George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
J. K. Orton, *Business Mgr.*

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EXECUTIVE AND EDITORIAL OFFICES:

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

A NEW alloy of manganese and copper properly heat-treated is as strong as steel and as silent as rubber. A piece of the alloy can be dropped on the floor with only a thump instead of the expected metallic ring. The U. S. Bureau of Mines, using a purer electrolytic manganese, has developed a group of alloys including the one with the rubber-like property of noise absorption under vibration and others including one with low heat conductivity useful for pot-handles.

AN inflamed pancreas is likely for habitual drunkards, Dr. Eugene Clark, assistant medical examiner, New York City, has found. The disease is more likely to occur in habitual drunkards than in those who occasionally get drunk. The evidence for the association between the disease and alcoholism is based on the condition of the pancreas at death in the cases of alcoholism autopsied at the Bellevue Hospital.

A NEW kidney hormone, urogastrone, which is being developed, gives hope to sufferers from gastric ulcers and high blood pressure. The hormone is injected under the skin and checks the formation of acid by the stomach.

PALESTINE, now largely a land of stones and poverty instead of the milk and honey of Old Testament times, has reached its present condition largely through bad farming which permitted erosion to ruin its soil. This conclusion and a similar one that considerable parts of the North African desert may have been man-made were recently given by Dr. W. C. Lowdermilk of the U. S. Soil Conservation Service.

AN average of one hundred lightning flashes a second occur on an average on the earth, day in and day out.

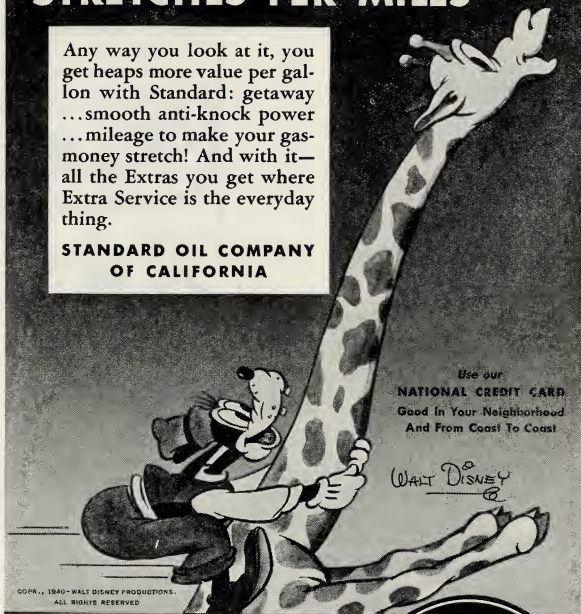
A TREE ring chronology running back from the present to 698 A. D. is used to date pueblo and other ruins. Thus Pueblo Bonita, the oldest of the southwest ruins, had its building begun in 919 A. D. It has also been found that a succession of extreme droughts occurred about every three hundred years. The method of dating is to compare tree rings through the overlap in ring growth in timber at different stages going from living trees to historic timbers in buildings of known date and thence to prehistoric timbers.

(Concluded on page 580)

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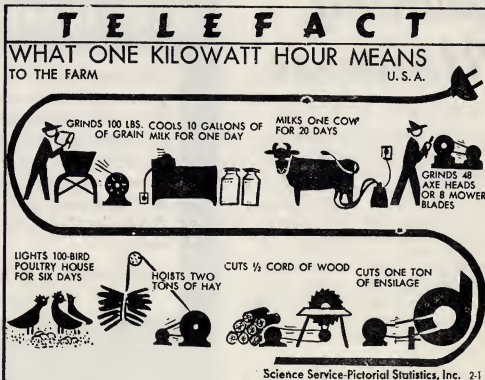
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Exploring the Universe

(Concluded from page 579)

RUBBING of leaves has been found to increase the rate at which they give off carbon dioxide. Similarly there is a marked effect on the further growth of roots of seedlings by a very slight amount of handling.

IN some states, to prevent eggs being sold from other parts of the United States, fresh eggs are defined as "eggs laid within the state."

THE tensile strength of cast iron can be increased as much as fifty per cent by adding small amounts of molybdenum.

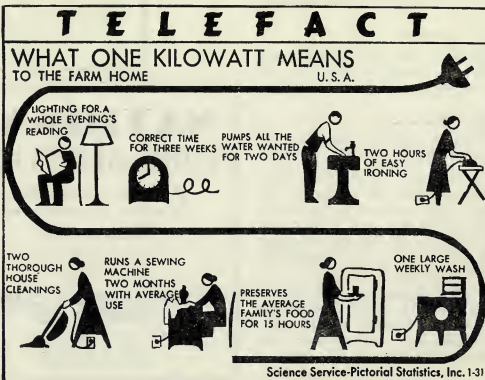
A PHOTOELECTRIC phonograph has been developed in which the needle is replaced by a sapphire jewel which floats on the grooves of the record, transmitting the tone vibrations to a tiny mirror swinging freely on an axis. A beam of light reflected from the

mirror to a photocell is converted electrically into music. The jewel has a life of eight to ten years, and because of the small friction the records can be played a thousand times.

THE green tree-frog has no green pigment at all. The green color results from a structural blue overlaid with a yellow pigment. Similarly a yellow stain of silver on a cobalt-blue enamel gives a green.

THE measurement of low temperatures of distant objects to an accuracy greater than one-tenth of a degree is made possible by a radiation pyrometer developed by Dr. John Strong, who also developed the technique of coating mirrors with aluminum.

THE largest butterflies are found in the East Indies. The females of one species of the genus *Papilio* have a wing spread of ten inches in some cases. The males are much smaller and the peculiarly shaped wings are brilliantly colored.



TO UTAH FARMERS

Talking to officials of the local pear cooperative through which Mr. Clemens ships, I learned that his pears are among the finest handled by the plant. From August to October harvesting goes on steadily in the Clemens orchards. About 40,000 field lugs of pears are produced yearly—11,000 Bartlett, 17,000 Anjou, 5500 Winter Nelis, 5500 Bosc, and 1000 Comice. All varieties are packed for fresh shipment except Bartlett, which can be either sold to the canner or shipped fresh.

"At the present time I own about 40 acres and operate 80 more," Mr. Clemens told me. "I figure

my acreage is just about right to keep me good and busy and still allow me to keep my whole operation up to scratch. Every year brings new problems in the pear business—a fellow has to be on his toes to meet them."

Mr. Clemens is a director of the Fruit Growers League, the active association of Rogue River Valley pear growers. He is also a member of the Oregon-Washington-California Pear Bureau.

YOUR SAFEWAY FARM REPORTER

He's got ideas on getting folks to

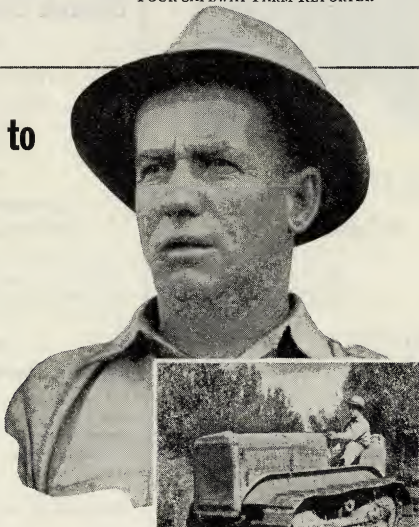
EAT MORE PEARS

"When pear prices started to slip during the depression I found out the three main things needed to make a go of this business," C. C. Clemens told me. "The first is—grow quality pears. Next, get good production per acre. Third, have enough acres to get large total production.

"I believe in good equipment—tractors, orchard tools, a high-pressure spray rig, and trucks. When I first bought my equipment I worked for my neighbors to help pay for it. Good equipment runs into money, which is why I maintain a pear grower in this area should have considerable acreage to get full value out of his investment.

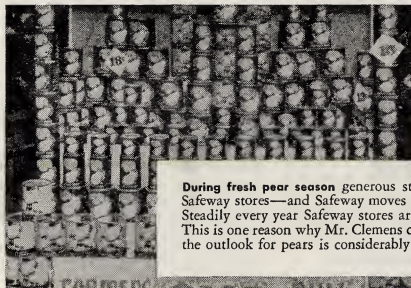
"Two or three times a year I irrigate—I figure I can get 50% more pears. To give the fruit opportunity to ripen I prune my trees in the center, letting in sunlight and air.

"Yes, sir, maybe I'm sort of hipped on quality—but I figure we growers have got to produce fine pears to tempt folks to eat more of them.

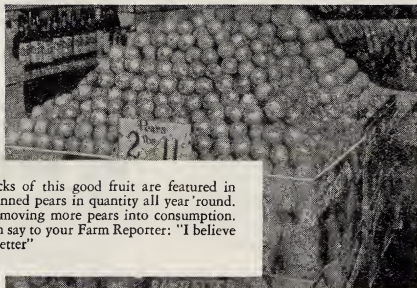


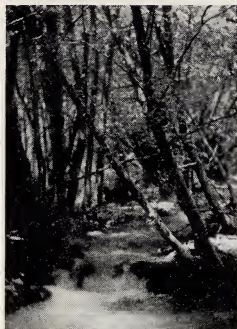
And then we need good selling—all the selling help we can possibly get.

"The Safeway people have been mighty cooperative on the selling end. A few years back, when an over-supply of pears was kicking the bottom out of prices, Safeway and other food chains put on a nation-wide pear-selling campaign. Safeway stores in Medford bought a whole carload of our Rogue River Valley canned pears and sold them to folks around here. We growers haven't forgotten that helping hand."



During fresh pear season generous stocks of this good fruit are featured in Safeway stores—and Safeway moves canned pears in quantity all year 'round. Steadily every year Safeway stores are moving more pears into consumption. This is one reason why Mr. Clemens can say to your Farm Reporter: "I believe the outlook for pears is considerably better"





AUTUMN *in a* *Western Canyon*

By J. C.
HOGENSON

NOWHERE in the United States are autumn colors more gorgeous than in the Wells-ville mountains along the road through Sardine Canyon from the village of Wellsville in Cache Valley to Mantua, east of Brigham City. The hillsides are thickly covered with maple brush, and, as autumn approaches, the colorings become sublime. Colors are seen ranging from bright scarlet through all the lighter shades of red; through orange to yellow and light green. Then again, as one shifts his location, are seen colorings from bright scarlet into the deeper shadings of red, through garnet to hazy purple.

As one leaves Wellsville and ascends the snake-like Sardine Canyon dug-way, the colorings become more and more brilliant. The bright background of scarlet is mingled here and there with patches of golden yellow of the quaking aspen, dotted by a few specimens of dark green spruce. All of the hillsides within view are ablaze with color.

In the dry-lake section, the hills are bright scarlet, with the drab of the cliffs above, and the various shades of tan and brown of the dried grass in the valley below.

As one descends from the summit over the winding road to Mantua, the colors almost defy description. They must be seen to be appreciated. Such is the color panorama of autumn in a western canyon.

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"JUST A MAN, DADDY!"

By JACK SEARS



A FATHER said to his small boy, "Son, what are you going to be when you grow up?"

"Just a man, Daddy."

Just a man! How little did he realize what courage it takes to be a man. What sincere and conscientious daily effort it takes to live up to being a man—a real man. That father knew only too well what was ahead of his son.

To catch the earnest expression of youth, to look into the honest, clear eyes, to gaze upon the clean, youthful faces and try to understand their desires and ambitions for a noble success: That's worth while—that's living.

A youthful face is always fascinating to me. "When we are out of sympathy, with youth, surely our work is over." What greater happiness can one experience than the consciousness that something has been done to make a young person happy?

Often we hear that the happiest days of life are the days of youth. Happy days, dancing days, jazzy days, adventure and romance days to be sure, but in my opinion not the happiest days. I feel that for one who loves his work and gets joy out of it the ages between thirty-five and fifty are the very happiest.

I ought to know about the days of youth, for I had everything to make me happy, and I have lived those youthful years and speak by authority. Then I know for the same reason about those days of young manhood, the colorful years of knowledge-seeking, friendship-making, the years of bubbling enthusiasm. There are the other days, too, when one is finding himself, rubbing elbows with the world, getting bumps, but taking all with a certain joy, for are not these the days of doing things, days of achievement, days of success, days of joys and failures, too, but days when failures are soon forgotten and joys magnified out of their true proportions?

SOUTH AMERICAN RUINS

MISSIONARIES returning from the Argentine by way of the west coast of South America have frequently visited the almost unbelievably extensive ruins of Bolivia and Peru. Elder Sam Rudd has submitted these pictures which suggest the magnitude of an ancient civilization.

Top: Monolith in Tiahuanaco, Bolivia. (Elder Sam Rudd standing at right.)
 Second: Wall in the city of Cuzco, Peru.
 Third: Fortress in Sacaya Huaman near the city of Cuzco, Peru.
 Bottom: Puerta del Sol (Door of the Sun) in Tiahuanaco, Bolivia. (Elder Jay Beus in doorway.)



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SINCE 1850

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THERE'S A REASON—
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IF THEY RIP

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Photograph Courtesy Salt Lake Tribune.

THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

CENTER, PRESIDENT HEBER J. GRANT; RIGHT, PRESIDENT
J. REUBEN CLARK, JR.; LEFT, PRESIDENT DAVID O. MCKAY.

What I the Lord have spoken, I have spoken, and I excuse
not myself; and though the heavens and the earth pass away,
my word shall not pass away, but shall all be fulfilled,
whether by mine own voice or by the voice of my servants,
it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth
record, and the record is true, and the truth abideth forever
and ever.

(Doctrine and Covenants 1:38, 39)

The EDITOR'S PAGE

Comment from a Friend

By PRESIDENT HEBER J. GRANT

SOME OBSERVATIONS OF MR. FRED W. SHIBLEY

BACK in 1921, during the confusion of post-war finance and economic upheaval, a gentleman came here from New York, representing the bankers, in connection with the indebtedness of the Utah-Idaho Sugar Company, which was frozen, owing to the company's being unable to market its sugar inventory without heavy loss. He himself was the vice president of the Banker's Trust Co., one of the greatest banks in New York—a very magnificent man—Mr. Fred W. Shibley by name. An effort was made by some, before he came and after he arrived here, to discredit the Church, its leaders, and its people.

Mr. Shibley told me that one man said, in substance: "Those Mormon leaders are a bright lot; they are just getting rich at the expense of the credulity and superstition of their followers, and gathering in the tithing for their own benefit."

He said: "I smiled and stated: 'Yes, I had a practical illustration of how the President is robbing his people. I went a few nights ago through the most beautiful and elegant school of music I have ever seen in my life. I doubt if there is a finer one in all the United States of America. I doubt if you could buy the building in which that school of music is housed for less than three-quarters of a million dollars, and I enjoyed going through the school. I learned that that school building was presented to the President of the Church and that the man and woman who presented it, a Mr. and Mrs. McCune, begged and pleaded with him time and time again, to occupy it as the official residence of the President of the Church, and thus magnify the Church and have a place that was worthy of entertaining the greatest, the best, and the finest of the great men that visit Utah, and he refused to do it. What would it cost to maintain such a home? Not less than \$1,200.00 to \$1,500.00 a month, if it were kept up properly with necessary servants.'"

He continued: "Yesterday morning the President of the Church invited me to come and have breakfast with him. He had invited me to dinner but I had a previous engagement. The next day I had another engagement and the following day I had to leave for New York, so he said: 'Come up and take breakfast at eight o'clock in the morning.' I agreed. There was no hired girl there. His daughter came in from the next house where she lived, and fried the pancakes. Oh, yes, I had a practical illustration of the way he is grafting the Church, living in a modest house that any ordinary man

with a salary of \$350.00 a month would support, if not a better one."

Now they had tried to make this gentleman believe that the leaders of the Church were robbing the people. But Mr. Shibley is not an easy man to deceive. His life has been spent in analytical affairs; he is what he termed himself to be—a financial doctor. He said: "I am not a banker, in the ordinary sense of making loans; I am simply the man who is sent out to look into the condition of companies that are in financial distress," and it was his duty, like a doctor, to diagnose the case and to administer some restoratives to keep the patient alive. With his analytical mind, he realized that the fellow who was trying to "stuff" him was not telling the truth.

He went through our sugar factories, examined the books of the Utah-Idaho Sugar Company covering a period of twenty long years. He made out a detailed statement of our prospects for one year, two years, three years, and made a very optimistic report that at the end of three years, at the outside, the company ought to be in a condition whereby it would be worthy of living and would be of great financial benefit to the community here if it were sustained. As a result of his visit to Utah a plan was developed under which the banks in cooperation with the Mormon Church effected an extension of the debt of the company which gave it time to dispose of its surplus sugar profitably and pay in full its indebtedness to the banks.

Shortly after Mr. Shibley had been here on his financial mission, he penned the following warm and thoughtful letter:

Aspinwall Island, Sharbot Lake
Ontario, Canada
July 31, 1921

Dear President Grant:

I have your letter of the 29th and note that you have reached an agreement with the bankers and the terms. All I can say is that you run little if any risk from these terms and that is the bright side of the picture. Mr. Love should be able to move out most of his stock of sugar on the present market which seems firm and assuring. I would not hesitate on a sales policy but let the sugar go at the present market prices. If the crop comes along equal to expectations you can finance it largely from your sugar sales. I have an abiding confidence in the future of the Utah-Idaho Sugar Company and in the management of Mr. Wattis with your cooperation and advice.

I shall say moreover that I shall (Continued on page 631)

WOMAN'S GREATEST

A consideration of home, marriage, love, and some perversions of love

THE home and home life form the first problem of a woman, whether it be her childhood's home, or that which she builds with her mate. The home, consisting of father, mother, and children, is the heaven-ordained, ultimate unit of the Church. The Church itself is but a collection of homes, and the condition of these homes will be the condition of the Church. Therefore young womanhood should be taught how to establish happy homes.

In the divine economy specific duties are assigned to the different members of the family. The father is the president, provider, and, by virtue of his Priesthood, the official spokesman of the family. His work is often outside of the home. The mother bears the children, cares for them in infancy, and, because of her more constant presence in the home, nurtures them with material and spiritual food as they approach maturity. The duty of the father is great; that of the mother not one whit less. Nor should the duty of the children be overlooked. The happy home is built by the cooperation of all members of the family.

Our young women should be taught the ideal of a true Latter-day Saint home, and how to establish it. That would solve most of the problems of youth.

In a Latter-day Saint family there is a constant striving for the best things in life. There, the thinking and speaking are high and beautiful, however plain the fare may be. At the same time there is wholesome recreation and joyous laughter. Industry and thrift are practiced by every member. Intelligence is held in high regard; ignorance is decried. In such a home the virtues of others may be discussed, the weaknesses, never. Peace, goodwill, and love rule the household. Hate and unkindness, and their ugly brood of war and famine and pestilence, are banished as children of the devil. Where there is no hate, there is no war. Justice is ever present to temper the difficulties of the day. In that home, truth is loved above all things; untruth is abhorred. In a Latter-day Saint home there is a living faith in God and in His plan

for human welfare, and a willingness to sacrifice for His Cause. Obedience to divine commandments guides the actions of the family. The youngest to the oldest members are active in the Church, attend their meetings, pay their tithing, keep the Word of Wisdom, and try to conform to the various regulations of the Church, not because they are compelled to do so, but because thereby comes daily and lasting happiness. Daily family prayer is practiced there. The members of the family lay their problems before the Lord, and pray for help in their solution. Such a home ever seeks to approach the likeness of the Kingdom of God. It is the nearest approach to heaven on earth.

TRAINING FOR WOMAN'S WORK

SUCH a happy home does not arise unbidden, nor does it come from the mere asking. It requires determined, diligent effort. Even more, it requires careful preparation.

Such homes cannot increase as we should desire until homemaking be viewed more as a profession and less as a pursuit that may be picked up in any old way when a woman marries. Much marital unhappiness may be traced to woman's lack of technical preparation for her share of the work of building a home. One wonders to what extent lack of training of women for their home profession is the cause of the fact that in the United States there is one divorce for every six marriages.

It will not do to say that our grandmothers had no such preparation. In fact, they were trained in the home as few young women are today; and they might have saved themselves many trying hours had they had the opportunities of today. The old day has passed; we would not go back to it; and a new body of truth has arrived, which, if properly learned and used, should enable young women to make even more happier homes than those of the past. Today, most women have

THIS article has been taken out of the messages of the M. I. A. June Conference and its plain and vital significance for young women will be read with wide interest in this day of conflicting standards and questionable values.

"a hit and miss" preparation for their work. They learn, of course, by experience, but usually at a great cost of effort and tears. Many of the ills of the civilized world may be traced to the unsound doctrine that women will instinctively become successful homemakers.

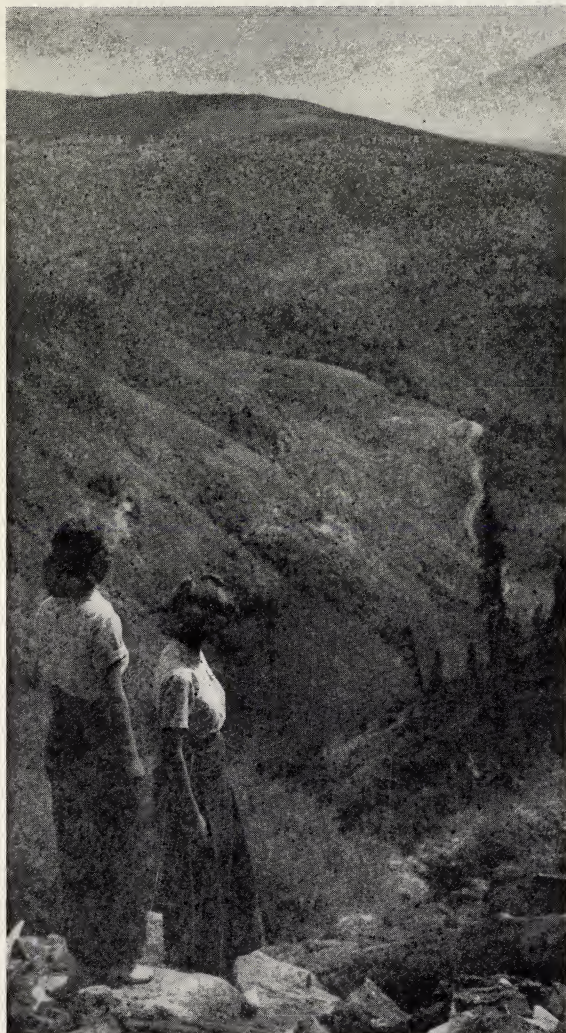
Young women should endeavor to secure the fullest training for their future work as homemakers. It has been a grave mistake, leading to social and economic unhappiness, that in this day of enlightenment, relatively few of our girls have been trained technically for wifehood, motherhood, and home-making. In our day, the school and college are the great cooperators of the home. A great body of knowledge and experience has been gathered in the field of home life, which, unfortunately, is utilized scantily by the coming wives and mothers of the Church. Languages and literature, history, the arts, and the sciences have their places, but they have real value to woman only when applied to the technical aspects of a woman's work as wife, mother, and mistress of a home. The studies involved in preparation for woman's work, nutrition, sanitation, home management, etc., rest upon sciences which give high mental training and discipline comparable with any other subject in the curriculum. The profession of homemaking is now fully on a par with any of the other recognized professions.

As a Church we should lead in training girls for their life jobs. The mother in the home should do her part in this training; and our school system, maintained at great cost,

CAREER

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve



Photograph by Homer Wakefield.

should be used more and more for this purpose. Every girl should take home economics in high school and college. She would still have time for any desired special training leading to a money-making pursuit. The time has passed for a desultory education. Life must have an objective; and women as well as men must fit themselves for the objective. In the case of woman, the natural and most satisfying career is the home.

ACCEPTING A HUSBAND

TRAINING for homemaking touches most of the problems of a woman's life. Young women naturally look forward to marriage. The desire for wifehood, motherhood, and homemaking is implanted in the heart of every normal woman.

Since marriage should be for eternity as well as for life, the acceptance of a life partner is of necessity a serious matter. Married life leads either to happiness or unhappiness. There are, of course, degrees of happiness, but the young women of Israel want and should seek the highest. That must be a Latter-day Saint ideal. Love must be of first concern in accepting a husband, but even love must be tempered with common sense.

TEMPLE MARRIAGE

FULL happiness in marriage can be expected by a Latter-day Saint only if she is married in the temple. If she does not love a man enough to be sealed to him for time and eternity, she would better pass him by. And, if he is not worthy to enter the temple, she invites unhappiness if she marries him outside. Temple marriages not only conform to the will of God, but they help greatly in winning the joy that marriage should give. Those married in the temple feel a responsibility that gives stability to married life. The cares and worries of the day are overcome more easily by those who look forward to companionship for time and throughout eternity. The simplicity of a temple marriage is of surpassing beauty. To secure a civil marriage first, and later to be sealed in the temple is a weak concession to foolish customs quite unworthy of the solemn meaning of

(Continued on page 634)



STAMPEDE

THE riders were nearly choked by great clouds of dust as they trailed the beef cattle. The morning had been exceptionally hot and sultry with overcast skies.

It was nine o'clock when the herd arrived at the Powell meadows, where they found feed, water, and shade. The main meadow was about three-quarters of a mile long by one-quarter of a mile wide entirely surrounded by a thick growth of juniper and pinon-pine trees. A winding road topped a small hill to the west, crossed the meadow at about the center, and continued on to the east. An old Indian trail crossed about one hundred yards above the road and the two joined some distance out in the junipers.

The man with the pack animals and extra saddle stock had stopped at one of the smaller meadows and had breakfast ready when the herd arrived.

The cattle seemed to enjoy the feed and water and were quiet. I went in for breakfast, ate a good meal, caught my favorite saddle animal, and returned to the herd. The other men went in for their breakfast and fresh horses.

The cattle soon became restless and uneasy. They tried to return over the road they had come. Failing in this, they found the Indian trail and tried that. I was kept busy riding from one to the other, turning the animals back.

There was an old blue cow in the bunch that came from Nevada. She stood in about the middle of the meadow, and every time I went by she would paw the ground and shake her head. The men all knew her by reputation as well as by experience, for she dearly loved to chase a man, whether he was on foot or horseback. Any time, anywhere suited her and many times I remember when she had made me put on an extra burst of speed to reach shelter ahead of her. Her long, sharp horns we had sawed off in the hope that it might quiet her down. It did in a way, for she was not so

A TRUE SHORT STORY

By JAMES P. SHARP

dangerous, but her desire to fight seemed to have increased.

Now, she was a natural leader and under her old hide there was more downright cussedness than was ever gathered together before in one place. You could always depend on her to lead the bunch anywhere, and if she faltered all you had to do was to ride out in front of her and she would come at you in earnest, leading the bunch wherever you wished it to go.

On the top of the small ridge just to the west stood a tall pinon pine, as full of pitch as a porcupine is full of quills. It all happened quicker than one can tell it. There was a blinding flash of lightning followed by a clap of thunder that shook the very earth, and then flames shot fifty feet upward from that pinon tree with a roar like an oncoming train. That old blue cow let out one "baw" and away she went to the east.

I had seen other stampedes and knew one when I saw it and realized what to do. My horse was equal to the occasion. He raced across the meadow on the old Indian trail. I had a hard time dodging overhanging branches and trees and in keeping my balance so as not to throw the horse off his stride. Time was the essential element if I were to stop that stampede. We reached the road not fifteen feet in front of that blue cow, who, upon seeing something to chase, lowered her head still more, let her black tongue out a few inches farther, raised her tail a bit straighter in the air, let out another "baw," put on an extra burst of speed, and came on.

I looked back at her and the oncoming, running cattle. It reminded me of a long snake winding its way

through some coarse grass. I looked at the leader with her black tongue hanging out and wondered how it was she did not step on it; wondered if she was really enjoying that run or just making out she did; remembered the time when she had helped boost me over the fence, to safety, when I did not get the required amount of head start.

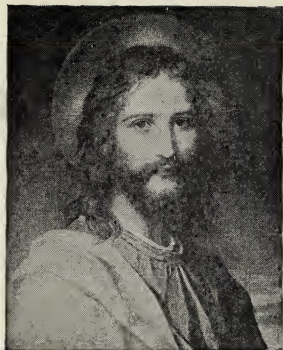
A drop of rain hit me. It seemed as large as a silver dollar. No time for me to get my slicker, which was tied on the back of my saddle, for with the first drop of rain came others until it seemed as if someone were pouring bucketfuls of water. The road became slippery and slowed up the cattle.

WHEN open country was reached, about three miles from the meadows, I started in a large circle. The fast tiring blue cow followed me, and the other cattle followed her, and soon there was a milling bunch of cattle.

The rain stopped as suddenly as it had commenced. With the last of the cattle came the other riders. Some few minutes they waited and then, that blue cow, mighty tired but undefeated, started the trail herd out for the stockyards.

Never once did I think of the danger I had been in when in front of that bunch of running cattle until the following day when we returned along that winding road and saw the remains of four steers that had either missed their footing, slipped, or stumbled and were tromped into shapeless masses of hide and bones. Then I wondered what would have happened if my horse had faltered, slipped, or for one moment lost his stride. But I had confidence in the horse, and the horse in me. Many times that horse had been put to the test and never once had he failed me.

The blue cow had confidence in her ability to lead a herd of cattle. The cattle had confidence in her. All the ability in the world would have availed little without that mutual confidence.



Why Read the NEW TESTAMENT

By BRYANT S. HINCKLEY

HERE are fifteen reasons why we should read the New Testament.

1. It would be a disgrace not to have read it—do not belong to this small minority. This book costs very little; it is the most widely distributed book printed, and the most universally beloved by those who know it.

2. To read it and to understand it is the soundest education. To catch its spirit and to obey its precepts will exalt the individual and bless this troubled world as nothing else can.

3. It is the story of the greatest teacher, the highest, the noblest, the most princely personality that ever lived among men.

Speaking of the Master as a teacher, Canon Farrar says:

How exquisitely and freshly simple is the actual language of Christ compared with all other teachings that have ever gained the ear of the world! There is no science in it, no art, no pomp of demonstration, no carefulness of toil, no trick of rhetorician, no wisdom of the schools. Straight as an arrow to the mark his precepts pierce to the very depths of the soul and spirit. All is short, clear, precise, full of holiness, full of common images of daily life. There is scarcely a scene or object familiar to the Galilee of the day, which Jesus did not use as a moral illustration of some glorious promise or moral law. (*Life of Christ*, p. 145.)

Referring to His work:

Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself. He had nothing to do with in this world

SEARCH THE SCRIPTURES; FOR
IN THEM YE THINK YE HAVE
ETERNAL LIFE: AND THEY ARE
THEY WHICH TESTIFY OF ME.
—JOHN 5:39.

except the naked power of his divine manhood.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the center of the human race, and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life. —J. A. Francis.

4. It is the most fascinating story ever written, full of faith, hope, pathos, tenderness, and tragedy. Read, if you will, *The Prodigal Son* (Luke 15:11-32). Referring to this, Canon Farrar says:

Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed in so few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. . . . All this indeed is a divine epitome of the wandering of man and the love of God, such as no literature has ever equalled, such as the ear of man has never heard. (*Life of Christ*, p. 339.)

5. It teaches the most fundamental and significant truths ever taught. Consider the exalted place which it gives man in the scheme of things. It proclaims him to be a child of God, declares that he belongs to a race of deities, that he is the object of His love, the center of His affections.

6. It is a book for thinkers—thoughtful people appreciate it most.

7. It is the companion, and has been, of the best minds.

8. It is the textbook for the greatest intellects.

9. It is the inspiration for the highest endeavor.

10. It is the source of the deepest and most permanent satisfactions.

11. It is a revelation of the purest and most perfect philosophy of life ever given. Papini in his *Life of Christ* says:

If an angel were to come down to us from the world above and ask what our most precious possession is, the master work of the spirit at the height of its power, we would not show the great and wonderful machines of which we boast, but we would offer him the Sermon on the Mount.

12. There is nothing in the mountain-heap of books that holds so much, that is so unerring in thought, so pure in feeling, so rich in imagination, so perfect in the beauty of simple speech. We quote from George R. Wendling:

No student of mental phenomena, and no close observer of human limitations, can fail to be profoundly impressed by the extraordinary fact that the Man of Galilee never did, nor did he ever say, a needless thing. Every sentence that ever fell from his lips, and every single act of his, has such immeasurable significance that it has served for nearly two thousand years as an inexhaustible text, and will so serve as long as time shall last. It would seem incredible, but it is not true, that no priest or poet, no preacher or philosopher, no orator or essayist, in any age or in any land, has yet sounded all the depths of his most casual saying! Avoiding, we trust, with due solemnity the language of mere eulogy, and simply directing calm attention to the fathomless depths and the boundless range and power of the Galilean's intellectual life, who—is not the question inevitable—who, except God, could hold long and frequent discourse with men and yet never say a needless thing? We can find not only something, but we can find much that is superfluous in every other teacher that the world has known, but what recorded sen-

(Concluded on page 627)

The DEEP UNREST

By E. K. R. TURNOUR

A STORY OF PREY—

and old wisdom and young impulsiveness

CASTOR FIBER, the young beaver, swam painfully in the wake of the colony gliding along the Muskwa River through northern Manitoba. His left shoulder, slashed by the cutting teeth of the old leader, twinged as the chill autumn waters washed on exposed nerves. His bright, shoe-button eyes gleamed angrily. Just ahead of him the black nose and dark brown head of his mother cut the water in two ripples. Jagged tops of pre-Cambrian rocks walked the river on both sides.

Castor flexed his broad tail, swinging his nose toward shore, but before his webbed hind feet had paddled a dozen strokes, his mother's blunt nose struck him broadside, knocking the breath out of him with a loud snort.

It was a forceful reminder of the terrors that awaited along the river bank, for, like humans, beavers are constantly at war—a war of defense against aggressors. But, like most adolescents, Castor Fiber was intractable and arrogant. So far he knew life only from the security of the parental lodge and had not known Carcajou, the gluttonous wolverine, or Pierre, the half-breed trapper who knew the ways of beaver and coveted their skins.

Although the water was running white and the current strong, the Old One held the colony to the middle of the stream, forcing a mile-eating pace through endless hours on a forced migration to escape assassination that had threatened their former home. His sharp eyes photographed every detail of the unfolding scene. His nose twitched constantly, seeking and catching all scents.

By the time of the long shadows, when the sun was dropping over the 590

horizon, the colony came to a place where the rock banks converged and met, sending the river tumbling down into a deep, oval pool. Forefeet dragging, the colony paddled slowly, holding their noses upstream to await the next move of the leader.

Suddenly, like the crack of a man's fire stick, the Old One's tail slapped the water. Even while the sound echoed among the rocks the entire colony was deep in the pool, milling close to the bottom.

A swarthy face stretched cautiously from the rocks above, keen eyes peering into the swirling water. A trapper muttered to a dog beside him: "Hm! that beaver is taking his family to a new home."

From a far hill a wolverine barked. The trapper's teeth snapped shut. "That's trouble," he muttered. "Carcajou will raise Ned with my traps."

The Old One did not miss the trapper. He had guided his colony through many a crisis. Only recently, when the summer was old and growing chill and they toiled at the winter lodge, Carcajou, the wolverine, had appeared like a grim shadow, killing for the joy of feeling his long, uneven, tusk-like teeth tear through warm flesh.

But to Castor Fiber and the rest of the colony neither man nor beast mattered so long as they could remain in the water. Deep in the pool the leader left Castor to act as sentinel while he explored the water-worn face of the rock. He found a subterranean channel formed by a deep, glacial crevice through which water gurgled surfacewards.

The Old One returned to the milling colony and swam upwards. The watching trapper saw a succession

of black noses break surface, dilate, and disappear.

"That chap's wise," he told the dog. "Soon they'll build a dam, and we'll get some fine pelts. But first, we must kill that wolverine."

Followed by his charges, the Old One plunged for the underwater crevice. His broad, flat body, so efficient in water and clumsy on land, battled valiantly against the pressure of water as he ploughed through the darkness. Castor Fiber, in the rear, churned his forefeet like an old river steamer. Then the black waters changed color as prisms of light told of surface air. The Old One snatched a long breath before cautiously raising his head for a quick sniff and look around. Three hundred feet behind him he saw the water pouring over a natural dam and the man thing standing idly by a tree. He waited until the colony had their fill of air then plunged again, leading them upstream close to the muddy river bottom.

Rising for air only when necessary, they traveled four miles beyond the falls before the Old One turned shorewards. The sun had gone from sight behind a forest of pine, tamarack, birch, and poplar, leaving a faint glow in the western sky. The colony, weary from the forced migration, inclined to rebelliousness. Castor Fiber crawled gratefully to the river bank and nibbled at soft shrubs. Then, one by one, they curled down in dead grass beds until only the leader remained, flat tail curled under him like a stool, beady eyes combing the surroundings, sensitive nose alert for the scent of enemies. So, through the night the colony slept, serene in the protection of the wise Old One.



THE water course had left no scent; yet, miles down the river, evil stalked along the banks. It was a strange creature, smaller than a wolf but built like a bear. It skulked through the trees like a shadow, purging the woods of weaklings and laggards. Its green eyes, deep-set, held sinister intelligence—the intelligence of an underworld habitue. It was an admixture of many animals, this dreaded killer of the forest. The snout was fox, the claws strong and merciless as a bear's, the fur coarse as a porcupine's, and the teeth as vicious as the wolf's.

Against his claws, the summer walls of beaver lodges were as paper. Until the winter frost rendered the two-foot-thick cones impervious, no beaver was safe from his tearing teeth. And nature gave the wolverine one dominant design—destruction.

But Carcajou, the glutton, had

one weakness—his inordinate desire for mischief. Under its promptings, he often forgot what he was after and turned aside to follow new scents. Thus, slinking close to the waterfall, he came upon the scent of the trapper and his dog. His suspicious nose warned him to investigate. As a cub he had learned never to cross the trail of man, the only enemy who could match him in cunning. But he had also learned that man is a good provider. Greedily then he followed the scent, staying well to one side.

Carcajou came to a steel trap cunningly hidden and carefully baited. There was no scent of man; instead the air was filled with the strong scent of castoreum, a beaver scent which dominates all others. The bait was a succulent piece of deer meat; yet Carcajou knew the high rocks were no place for beaver.

Guardedly, every sense alert, he circled the bait, nose sniffing the ground. Suddenly he became rigid. He smelled man—a faint, threatening odor that mingled with the pungent castoreum. His nose translated the scents and etched a picture

in his cunning brain. Moving inches at a time, belly close to the ground, he crept closer. Then, gingerly, with extended paw, he scraped a circle around the meat until he detected the outline of steel jaws and the trip plate on which the bait rested. He slipped his paw under the trap, sprang the trip, and the bait was his.

After this hors d'oeuvre, Carcajou loped along beside the man trail until he came to a freshly killed deer carcass. It was an open page on nature's book which told him here was the work of man. He circled wide, scenting, examining. Tiny bits of newly turned earth, still slightly damp, were plain warnings. Carcajou unearthed trap after trap, sprang them, and discarded them. Once, angry and contemptuous, he tore at a trap with teeth and claws. Another he carried a short distance and dumped it under a blueberry bush. A third held a small pekan by the hind paw. He made short work of this, tearing at the captive while yet it screamed. He left nothing but the steel trap and the stump of paw it held.

Now ready for the entree, Carcajou tore into the deer carcass. He gorged until gray, ghostly shapes with great slaving jaws and fiery green eyes floated about him like

(Continued on page 627)



CASTOR NOTICED THEM WORKING ON A TREE NEARLY EIGHTEEN INCHES THROUGH, WHILE OTHERS SAT AT STRATEGIC POINTS, TAILS CURLED UNDER THEM, ALERT FOR DANGER.

Fielding K. Smith



KEEPING OUT OF DEBT

FACTORS TO CONSIDER IN THE USE AND ABUSE OF CREDIT

By **IRA J. MARKHAM**
Weber College

THE GOOD name of a man and his family is a most precious possession. To establish a good credit standing and financial stability in a community should be the religious duty of every member of the Church of Jesus Christ of Latter-day Saints.

A good reputation for credit does not merely happen. It comes as the result of a definite plan and making that plan work. It comes as the result of slow growth. It must be nurtured, fostered, strengthened, and improved. It is an asset to whoever develops it over a long period of years. It can be destroyed easily; it is sensitive to abuse, and it usually only continues as long as it is justified. Credit should be extended only to persons who deserve it and have wisdom enough to protect it.

ESSENTIAL ELEMENTS OF CREDIT

WHEN you go to your banker to ask for a loan or approach a merchant to open an account, you are judged both from your character and economic status. Your ability to obtain credit rests upon your character, capacity, capital, and collateral. Your integrity of character is evidenced by a solid reputation for faithfulness in the discharge of past obligations, which is presumptive evidence of good intentions for the future. Strong character inspires confidence, but a weak character breeds distrust. A tarnished reputation in financial matters raises embarrassing questions and prompts rigorous safety measures to ensure the security of your account.

Honesty alone does not suffice as a basis of personal credit. There must also be confidence in a borrower's willingness and capacity to pay. Your reputation for ability is based upon certain personal qual-

ities, training, and successful experience in earning or making money. This gives reasonable assurance that you will in time acquire the means with which to repay the loan or to meet the installment accounts as they come due.

If an individual has capital or collateral that he can deposit as security for a loan, his ability to obtain credit is increased.

BUILDING A REPUTATION

BECAUSE of the lack of liquid assets that might be available as collateral, most people have to depend on a good reputation as a basis of credit. From the standpoint of business, a man's reputation is judged by past performances.

When you open an account, this fact, together with the manner in which you have paid the account, is recorded by the local retail credit bureau. Most merchants and professional men are members of this association, and thus have access to the records and can easily investigate and find out your paying habits. The names of people in smaller localities are listed in the credit bureaus of larger adjoining cities, and they too are judged by the records of the credit bureau.

A man is said to have a good reputation who pays all charge accounts at stores promptly every thirty days or when he and the store manager or credit manager agree that he should pay the accounts.

A man who pays cash for everything and never uses credit, seldom has a chance to establish a good credit rating as his reputation for paying bills promptly has not been established at the retail credit bureau. You never know when you might need credit to meet an emergency. There are times when you will welcome the opportunity to use your local credit bureau as a reference. It is advisable, therefore, to make sure that your name is listed at the bureau. If you have occasion to open a credit account for convenience or find it desirable to buy some needed article on the installment plan, use this as an opportunity to get your name favorably reported by paying all installments promptly as agreed. Maintaining a good record will mean much to you. It is especially valuable when you leave your present location to live elsewhere, for your credit references can be transferred to the new place of residence. You can never run away from your reputation, good or bad, as it follows you wherever you go.

MODERN METHODS

MANY people endanger their credit standing through carelessness, indifference, or lack of knowledge of modern business practices. Many of the older generation are still under the impression that it is sufficient if they pay their bills once a year. In modern business, however, most merchants are not equipped to extend credit beyond thirty days. In most localities, when a bill has remained unpaid for ninety days your name is automatically sent in to the local retail credit bureau for investigation. They circulate your name among all members of the association, and each member is requested to check the records and send in a

complete report of all bills owed and a record of payments. When this happens you are watched very closely and generally pressed for payment. The next step is to mark you "slow pay" and finally you are labeled as a "dead beat," and your reputation for financial stability is gone. Afterward it requires many months and sometimes years of prompt payments in order to regain your high credit standing. Building a good reputation is as much a matter of promptness as it is of honesty, for most people are honest but many are careless.

Even though the bill is not just, or the article purchased was defective, your good name depends on a settlement of some kind with the party you owe. Otherwise the account stands against you on the books of the retail credit bureau. The officers and employees of the bureau are duty bound to record what the merchant wants recorded on the books, and your personal feelings or reasons for not paying the bill are not recorded. You owe it to your good name to keep the records clear.

The hardest debt to pay is the so-called "dead horse debt" where you are supposed to pay for an article or equipment after it is worn out. Doctors and dentists also seem to have a hard time collecting for professional services rendered, particularly if the patient does not feel that the doctor has done him much good.

Any unpaid bill of this kind is still marked against you and has a tendency to mar or tarnish your good name. Anyone can overcome a bad credit record and build anew if he will have a heart-to-heart talk with his creditors and arrange to pay his past-due bills in a mutually satisfactory manner and then pay all future bills as they become due.

EASY TERMS—TROUBLE AHEAD

ANOTHER prime source of trouble is to believe all you hear over the radio and read in the newspaper advertisements about buying things on the "easy payment plan." You generally have so little and want so much that you are tempted by this type of advertising. The things you need have a tendency to wear out faster than you can save to buy new ones. A salesman, anxious to make a commission, uses "high pressure" sales methods. There is such "cut-throat" competition in business that store managers and credit managers will often allow their salesmen to over-sell customers far beyond their



Photo by Harold M. Lambert.

ability to repay and merely hope that they can collect.

Most business men are beginning to realize that there is no profit in a delinquent account. Until such time as all of them realize this and decide not to sell articles to people who have small incomes and who are already overburdened with debt, you cannot depend on the merchants and salesmen to shut off your credit in time to save you.

If you would preserve your good name, it becomes necessary to develop sales resistance to the point where you can say "No" when you should not afford more than your capacity to pay. Never try to substitute credit for income.

If you mortgage your future to live in the present, the entire future happiness and well-being of your family might be at stake. An easy payment plan is often an easy way to get into trouble, as you seldom realize until too late that you cannot meet all payments when they come due. It is embarrassing to you and your family when you begin to establish a reputation for questionable credit. All your creditors become frightened and want their money at once. They are put off with excuses and this leads to dishonesty and deceit. Acting on the theory that "a squeaking wheel gets the most

grease," some creditors are more persistent than others and thus you have a tendency to neglect the more worthy creditors for the ones that hound you the most. You thus violate the principles of justice and fair play. Your children cannot help being exposed to the family strain, and it sets a very bad example for them.

WAYS TO AVOID FINANCIAL DIFFICULTIES

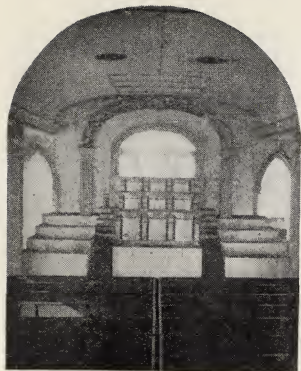
IT is a tragedy when good, religious people lose their credit standing. It is extremely embarrassing and produces suffering and agony of mind and spirit. Such people are not dishonest. They mean well and would never intentionally harm anyone. It is not what they had planned but is generally the result of lack of a plan. Through inefficient management of income they foolishly overburden themselves with debt to the point where any unforeseen contingency wipes out available cash and they cannot meet their obligations.

A substantial savings account acts as a cushion of safety. In times of uncertainty we should strive to set aside savings regularly to create adequate reserves.

Budgeting your income and expenses is the safest method yet devised for protection against foolish or unwise spending. It is a means of helping you to know just what you can and cannot afford. It enables you to spend money for the articles and services you want and need most. If you follow a sensible budget plan, you are prevented from forgetting a greater want when you might be tempted to spend your means for a lesser need. A budget prepared in advance of sales pressure is your most sensible way of seeing what your needs are, and whether or not you will have funds on hand to meet your obligations when they come due. A budget schedule in the back of your mind goes a long way toward preventing clever sales and advertising appeals from carrying you away from common sense principles of spending.

It is the plan of operation of many salesmen that when they find customers who are easy to influence, they proceed to sign them up for as much as they will take regardless of need or the ability to meet the payments. They work on the theory that if the customers don't buy from them, some other salesmen will be along soon to pick up the business.

(Concluded on page 626)



INTERIOR SCENE, KIRTLAND TEMPLE,
FROM AN OLD PRINT

The KIRTLAND TEMPLE DEFILED

By E. CECIL McGAVIN

"THE TEMPLE AT KIRTLAND HAD FALLEN INTO THE HANDS OF WICKED MEN, AND BY THEM POLLUTED, LIKE THE TEMPLE AT JERUSALEM, AND CONSEQUENTLY DISOWNED BY THE FATHER AND THE SON."

—PRESIDENT BRIGHAM YOUNG.

THE pollution of sacred temples was not limited to this dispensation. The temple at Jerusalem was the object of desecration and vandalism, and was finally so completely destroyed that not one stone remained upon another to mark the sacred site. As a further pollution, the Crescent and the Star have replaced the symbols of Judah and Christianity at the shrine where Solomon's temple once stood. The Mohammedan mosque of Omar now lifts its oriental dome above historic Mount Moriah and daily prayers to Allah ascend from the ruins of the House of the Lord.

In this age, when the Saints were driven from Kirtland, Ohio, their temple fell into the hands of the enemy. The humble farmer folk who remained among the verdant hills of Kirtland to reap the rich reward of Mormon labor had no use for such a large place of worship—a smaller chapel could have served adequately. Except for funerals in the hamlet or times of public celebration there would be no need of such a large place of gathering. But in the absence of the rightful owners, the community claimed the Lord's House as their own, to be used for all public functions which the village might request.

In the summer of 1936, I visited many of the oldest residents of Kirtland, from whom I obtained the following information about the defilement of that historic building. The stories presented here are common talk about Kirtland, many of them being told by guides where visitors pause to see the first temple of this dispensation. These accounts were

so generally known by the oldest residents in the vicinity that one may safely accept them as being a fairly accurate description of how the temple was defiled when it fell into the hands of the enemy. I confirmed these traditions with the authorities of the Reorganized Church, who told me that they considered the accounts reliable sources of information and had accordingly instructed their guides at the temple to relate the legends substantially as they are recorded here. Strange as this information may seem, it is rather common knowledge in Kirtland today.

It was agreed by all persons interviewed that a door was made in the basement wall between two buttresses of the foundation and a gentle incline was spaded through the ornamental shrubs and flowers to provide a portal through which cattle, sheep, and swine could be driven into the basement to share its warmth, while the palatial rooms above were used to suit the fickle fancy of the villagers.

It was related by many of the oldest residents of the dwarfed village that when the inclement winter set in, when the assembly room on the ground floor was not needed for any meetings of the citizens, it, too, was transformed into a stable to shelter the livestock of the neighborhood. The low benches were removed from their wooden enclosures and used for firewood, while sheep were herded into the small pews in the sacred room where the voices of angels had been heard but a short season before.

Upon the pulpit where the Lord had stood, and where Moses, Elijah, and Elias had appeared when they restored additional keys of the king-

dom of God, stores of hay and straw were piled by the crude farmers, who whistled or cursed as they did their chores in the house which had been built for God.

For a few seasons the villagers were loath to use the temple during the winter months except as a barn for their cattle. The builders of the temple had made no provision for heating its large, high-ceilinged rooms. During the long meetings in winter in the historic building, each person had been expected to provide his own method of heating. The metal bed-warmers from the various homes had been filled with hot stones and placed on the floor as a footstool. Blankets or quilts had been wrapped about the worshippers as they sat through the long services. Small canvas bags had been filled with warm sand and brought to the temple to temper the cold.

But in the summer months, after the temple was defiled, it became the scene of the gay festivities of the hamlet. The cattle were taken from the building when spring came, and the citizens took possession of the house. The second story had been equipped, originally, exactly like the ground floor—with its ornamented pulpits at each end of the room, the choir benches in the four corners, and the boxed-in benches covering the floor.

The citizens removed all the furnishings of the second floor, converting the large room into a playhouse, though the pews were reserved on the lower floor to protect their sheep at lambing time. The second story became a rendezvous for mischief-makers and pleasure-seekers. Dances, games, shows, and other types of entertainment were

resorted to. When traveling troupes of entertainers came to the dwindling town, the second story in the former temple awaited their acts while wide-eyed citizens shouted their hearty approval. Partly-clad entertainers danced upon the low platform where once had stood the majestic pulpits adorned in white and gold. The temple was opened to the animated preachers from the camp meetings and revivals. Politicians visited the historic house prior to elections and solicited the votes of the people who lived among the hills of Kirtland.

A FEW years later, the third story, where the School of the Prophets had formerly convened, was converted into a school. For many years these five rooms were used by the public schools of Ohio. One boy who attended school in the attic of the temple later became president of the United States—James A. Garfield learned his three R's in that historic house.

Even the outside walls of the temple did not escape the covetous gaze of vandals. The stone walls were covered with a strange plaster which all builders wished to duplicate, but the man who had perfected the formula had passed away. The man who had prepared the plaster for the outside walls had asked the Saints to contribute their broken glass and chinaware to be pulverized and mixed with the plaster. China closets and cupboards were almost denuded in an effort to get enough material containing the tiny articles of china and glass that glistened in the sunshine as if the walls were set with countless precious stones.

Engineers, architects, designers, all sought to learn the secret of the durable plaster which gave the building such sparkling beauty. When such admirers visited the building, they scraped from its walls large samples of the plaster that they might take it to their laboratories and learn the secret of its composition. Other souvenir collectors took long poles and broke off fragments that they might keep as a memento of their visit to the House of the Lord. Today there are only a few small patches of the original plaster upon the walls. The fragments of glass and chinaware still sparkle.

Hundreds of yards of heavy white cloth had been used for curtain material inside the temple, lowered from rollers attached to the ceiling. These curtains had been used to divide the two large rooms into smaller ones when the various quor-

ums of the Priesthood met in quorum capacity for deliberation. Soon after the temple fell into profane hands the white curtains disappeared from the hallowed house and were divided among the people as the spoils of victory. They were used to repair quilts and bed ticks, clothing, broken windows, and even to cover holes in houses and sheds.

Soon after the Saints had fled from Kirtland, the Church leaders tried to prevent such vandalism by selling or leasing the temple to responsible parties, but all such efforts were fruitless. At the time of the exodus from Nauvoo a determined effort was made to dispose of the temples at Nauvoo and Kirtland. While the Saints were camped at Garden Grove, we read from the *Journal History* of the Church:

The council decided that the trustees might sell the temples at Nauvoo and Kirtland, and all other property of the Church and help the poor Saints to move westward. The council considered that the temple would be of no benefit to the Saints if they could not possess their private dwellings, and when the time should come that they should return and redeem their inheritances, they would secure it from unjust claims, mobs, fire, etc., more effectually than for the Church to retain it in their hands.

In 1845, President Brigham Young received a letter from one of the Saints in Kirtland from which we quote:

The apostates were doing everything they could to injure the Saints. They have broken into the House of the Lord, and taken possession of it, and were trying to take possession of the Church farm.¹

The St. Louis *Luminary* (February 17, 1855) published an article containing this information:

We called at Kirtland—found some tolerably good Saints considering circumstances, and many apostates. They have all become "rappers" and deny the Christ. They have taken possession of the temple, and they are no better off than thieves and robbers.

In December, 1882, the *Contributor* told of Richard W. Young's then recent visit to Kirtland. Since the key to the temple could not be found, Elder Young and his companion were obliged to take turns standing on each other's shoulders and looking through the broken windows of the despoiled building. We read:

We found the interior preserved in much the same order as described by veteran Saints, and saw above on the ceiling of the main room, the wires along which the curtains used to slide. The lower one of the three pulpits was strangely decorated with a few of the paraphernalia of a Protestant church, and held an open Bible. The build-

ing is in poor repair; much of the interior woodwork has been taken away for fire wood, and the sashes contain more broken than undamaged panes of glass. Paint it has not seen for a generation at least.

And thus the Kirtland temple suffered abuse for nearly half a century. In 1880, the Reorganized Church became interested in restoring it as nearly as possible to its original simplicity and beauty. They have spent a great sum of money for this purpose.

Though its present owners have no vision of temple work and do not possess the keys which were restored in the holy house, they keep it in good preservation. They even refused a tempting offer from John D. Rockefeller, who wanted to purchase the elaborate panels and windows directly behind the pulpits in the front of the building. However, he was permitted to reproduce the desired portion and place it in a magnificent cathedral he was having erected in New York City.

The temple at Kirtland had served its purpose and has ceased to be a House of the Lord. It was but a stepping stone to greater and more complete temples wherein the sacred ordinances of the Priesthood could be administered. The courage and faith of the Saints enabled them to turn their backs upon despoiled temples and private dwellings and face the distant West where they would build and enjoy the most sacred fruits of their labor—the temples of God.

It must have been a source of sorrow to the Saints in the West to know how the former temples at Kirtland and Nauvoo were being defiled. The spirit of the Pioneers is revealed in the words of President Young when he learned that the temple at Nauvoo had been burned. Lifting his hand toward heaven and as if looking beyond the sky he exclaimed, "Good, Father, if You want it to be burned up." Later he said of the burning of the temple:

I would rather see it burnt than to see it in the hands of devils. I was thankful to see the Temple of Nauvoo on fire. Previous to crossing the Mississippi River, we had met in the Temple and handed it over to the Lord God of Israel. I hoped to see it burned before I left but I did not. I was glad when I heard of its being destroyed by fire, and its walls having fallen in, and said, "Hell, you cannot now occupy it." When the temple is built here, I want to maintain it for those of the Priesthood; if this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our privilege. I would rather do this than to build a temple for the wicked to trample under their feet.²

¹*Journal History*, October 22, 1845.

²*Journal of Discourses*, VIII, 203.

ON DRINKING LIKE A GENTLEMAN:



An Open Letter to the President of a National Distilling Corporation

By IRA N. HAYWARD

*Assistant Professor of English, Utah
State Agricultural College*

DEAR SIR:

I have read with interest your recent pamphlet entitled "Can You Drink and Still Be a Gentleman?" Since it was obviously printed to stimulate your business and since you sent it to me without my solicitation, you will not, I hope, object to my using an open medium for my reply.

May I say to begin that I found your address¹ both informative and revealing? Your proposed campaign to make the liquor industry respectable is all to the good; and judging from what you say of the frauds of aging, of bootlegging even after repeal, and of the violations of fair trade practices, no industry seems ever to have stood more in need of such attention. I am also gratified—and at the same time astonished—that the head of a great national firm of distillers should publicly say: "A man cannot drink to excess and still remain a gentleman. He cannot drink to excess and still remain a good business man! He cannot drink to excess and still remain a good husband! A good father or a good son!"

Here is an indictment on which we see eye to eye, but what astonishes me is that we who oppose the liquor traffic should find ourselves getting support from the ranks of the enemy. That there actually is a "drink evil" and that its effects, both social and economic, are real and dire, is a concession which, to my knowledge, the liquor traffic was

never willing to make, either before or during the late prohibition controversy. If the much derided "noble experiment" did nothing more than to force an important national distiller to admit so much, it can scarcely be said to have failed.

I am gratified also to learn from other sources that other national distillers are concerned with the problem of drink as a social and economic evil. An article by Mr. Will Irwin quotes a number of prominent distillers as frankly acknowledging the presence in America today of all the evils charged to the liquor traffic before and during prohibition. Among these he mentions wholesale drunkenness, whipped up by the unscrupulous ballyhoo and unprincipled competition of retail liquor dealers, the increase of disreputable "dives" and roadside "joints" dispensing liquor, and—far more than in pre-prohibition days—the purchase of liquor by women and minors. Moreover, he adds, the old, unholy alliance between booze and crooked politics seems, since repeal, to have grown firmer than ever.

If the national distillers are ready to admit publicly these abuses, if they are really serious about helping to correct them, then the temperance forces of America may feel that an important forward step has been taken.

The question asked in your title, however, has to do with liquor as a personal, rather than as a social, problem, and it is on that basis that I shall try to formulate my answer. It raises two other questions, however, which claim prior attention. In the first place, what do you mean by "drinking"? And in the second place, how shall we define a "gentleman"?

On the first point your answer is direct and, in the main, clear. You quote Dr. Edward A. Strecker of the University of Pennsylvania as saying that "normal drinking is social drinking," and that "The normal, controlled social drinker . . . merely uses alcohol to relax a bit and to make reality a trifle more pleasant."

Since this is "normal drinking," you are faced with the problem why such a harmless—even, it might seem, commendable—indulgence should have led to the adoption of a national constitutional amendment; and you reply: "because of the small minority labeled the common drunkard."



¹W. W. Wachtel, "Can You Drink and Still Be a Gentleman?" An address before the Advertising Club of Baltimore, Md.; Sales Executive Club of New York, etc.; 1938, Calvert Distillers Corp.

A pat answer! Indeed,—you will forgive me—too pat to be convincing. Even a small minority may, we have observed, create a problem that is by no means small. Racketeers and venal politicians are, one hopes, only a small minority of the American population; yet they have given us a serious national crime problem. The unemployed are likewise a relatively small minority of the total population; yet you would find it hard to convince your congressman that the problems they create are small. It is, indeed, a strange indictment of American democracy to infer that a problem affecting only a small minority should have led the "normal" majority to vote for the root-and-branch elimination of the manufacture and sale of intoxicating liquors in America.

THE fact would seem to be that, however small the number may be of those whom you call "the common drunkard," they are at least common enough to have been recognized as a major social and economic evil. Moreover, if Will Irwin's observations are sound,—and he is a journalist and an investigator whose experience spans the pre-prohibition, the prohibition, and the repeal periods—the same "normal" citizens are again becoming aroused and a second bone-dry movement is now under way, proceeding "with exactly the same rhythm as the prohibition wave of the early 1900's." Surely we may hope that the American voters have not twice in a single generation been deluded into mistaking a mole-hill for a mountain.

It is clear, however, that you oppose any legal restraints on the liberty of the "normal, controlled" drinker to buy liquor where, when, and in what quantities he chooses. You therefore logically face the responsibility of proposing some constructive, workable program whereby this liberty may be preserved and at the same time the "common drunkard" be restrained from his reprehensible ways. This responsibility you show no disposition to face. Instead, you propose to educate the public to the merits of "normal, controlled, social drinking," a proposition on which I shall have more to say presently. Just now our second problem, "What is a gentleman?" calls for consideration.

The word "gentleman" has had various definitions, and your address leaves us in the dark as to which of them you have in mind. I trust,

therefore, that you will permit me to look at the word historically.

In British common law it has a clear and simple meaning. Sir William Blackstone (1723-1780) wrote:

A gentleman is defined to be one . . . who bears coat armor, the grant of which adds gentility to a man's family: in like manner as civil nobility, among the Romans, was founded in . . . having the image of one ancestor at least, who had borne some curule [i. e. high] office.

This definition, concurred in by British legal authorities both before and since Blackstone, is a purely legalistic qualification. Like our American "voter" or "taxpayer," it carries no necessary implication of either manners or moral character.

In this sense there can, of course,



be nothing inconsistent in the idea that one may drink and still remain a gentleman. One need not even trouble about moderate drinking. Indeed, to judge from the records of "gentlemanly" behavior, one would be hard put to discover a form of moral conduct in which a man of

property might *not* indulge without forfeiting his right legally to subscribe himself "gentleman."

Lord Chesterfield must have had in mind some such generous conception of the term when he defined a gentleman as one who "combines the useful appearance of virtue with the solid satisfactions of vice." But Chesterfield, for all his social graces, was something wanting in the qualities of an ideal citizen. It was Dr. Samuel Johnson, I believe, who described him as having "the manners of a courtier and the morals of a courtesan." Indeed, it was probably with this legalistic conception of the gentleman in mind that Shakespeare's Edgar said,

The Prince of Darkness is a gentleman.

From the general spirit of your address, however, it seems clear that you have in mind a definition of "gentleman" which goes beyond this purely titular use of the term. And there is, as everyone knows, another conception of the gentleman whereby the term becomes one of high respect and dignity.

YOU will agree, I am sure, that it is only in this sense of the term that your question can have any point. Will you, then, examine it a little further with me to ascertain just what is involved in your program of "gentlemanly drinking"? Here again we are fortunate in having a long and authoritative literary tradition to guide us. From a great number of definitions I select three of the most typical:

John Ruskin, brilliant art and social critic of Victorian England, says:

A gentleman's first characteristic is that fineness of structure in the body which renders it capable of the most delicate sensation and of structure in the mind which renders it capable of the most delicate sympathies—one may say simply, "fineness of nature."

Ruskin's great contemporary, Cardinal Newman, writes:

It is almost a definition of a gentleman to say that he is one who never inflicts pain. . . . The true gentleman . . . carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, all collision of feeling, all restraint, or suspicion, or gloom or resentment: his great concern being to make everyone at their ease and at home. . . . He is tender towards the bashful, gentle towards the distant, and merciful towards the absurd.

And the American playwright and novelist, Zona Gale, says:

(Continued on page 624)

LIGHTS BURN OUT

A SHORT
SHORT
STORY

Complete on this page

By T. M. DE BRY

THE PICTURE IS OVER AND THE ENTHUSIASTIC AUDIENCE HAS ACCLAIMED A "STAR." BRAVOS AND HURRAHS HAVE BEEN SOUNDED.



THE theatre is ablaze with lights. Crowds breathlessly await the arrival of the star, whose name is illuminated on the marquee: "CLAYTON MARLOWE, in FORGOTTEN YESTERDAY."

He appears and is almost swallowed up by a surging mass. Someone pushes a microphone into his hands and after a brief greeting he is ushered into the theatre to witness the first showing of his starring role.

THE picture is over and the enthusiastic audience has acclaimed a "star." Bravos and hurrahs have been sounded. Critics generously write, "He will never be forgotten." . . . "His picture is among the love stories of all time."

Clayton Marlowe has "hit" the top. His star will shine and other eyes, who too hopefully await their "day," will jealously watch him bask in the sunlight of fame, sure that after stardom is attained, wealth and glory will be his companions always.

DAWSON was sitting pretty. Eight straight days of extra work and at least ten more to come. Some day, maybe soon, he would be "discovered"—then his worries would be over—his life easier. He was sure he had the talent. Of course, it was a hard road to travel—he admitted that. Long hours, long drives, hard work, strong lights, insecurity—but he loved it. All this was worth it.

His car pushed purringly on through the night rain. It was late, and he had a long way to go. It was chilly. He wouldn't get much sleep—but he was sure it was worth it. There before him, and all around

him, a million lights flickered faintly. Some day some of those lights would spell his name. Oh—it was worth it.

"Let me see, the next sign there ought to be it. Fairfax Avenue, then south, and straight out three miles," he muttered.

His car came to a stop. "Fairfax Avenue" the sign read. It wouldn't be long now.

From the curb a figure stepped up to Dawson's car. Dawson rolled his window down. "Could I get a lift to Normandy and Fairfax? It's awfully chilly, and I'm almost soaked."

"Sure, hop in." Somehow Dawson felt very grateful to be alive. He felt "neighborly" tonight.

"What a night," he said to the stranger.

"Sure is."

Dawson glanced at his partner. Poor fellow, looks down and out—hungry too; must be fifty. His face—definitely dignified! The world's given him a tough break, though. He must be flat broke.

"Beautiful, all those lights. Hollywood's a great place," he said, trying to make conversation.

His partner looked sad and solemn. Seemed to be thinking aloud:

"Yes, beautiful lights. But tomorrow some will be burned out. Just the way it goes with people out here. One day they're blazing forth in bright lights—then quickly the lights burn out."

"Maybe so," Dawson replied. "But they're never forgotten. Take Clayton Marlowe for instance. There was a wonderful actor. Did it right from the heart. Lived his parts, so to speak. I for one will never forget him—especially his performance in 'Forgotten Yesterday.'

Heard someone say the other day that he'd been in an accident. Lost several fingers from his right hand. But, even then, with the money he's made and the friends he's got that wouldn't be a handicap. I'd like to be as great as he is some day."

"Yes, I guess people did think he was a wonderful actor," said the stranger. "He did put his heart in his work, stirred many a heart-string. I guess. He had a hard life though. Worked night and day to become a star; then suddenly his light began to flicker—then it went out entirely. It's hard to take. They earn a lot but they spend it. And when they're through, people just forget them. No, I'm afraid you're wrong, young man. People do soon forget them. They touch many a heart-string while they're 'in,' but when they're 'out' they can't even touch a 'purse string.'"

The stranger lapsed into silence. What he had just spoken seemed to have hurt him. Dawson wondered about him.

"Well, here's Normandy. I'll drive up under that arc light so you can see the curb. Can you get along all right now?"

His car came to a stop. The stranger stepped out and shut the door with his right hand. The faint light from the arc shone on it. Several fingers were missing. There on the lawn was a sign, which read, "REST HOME—Supported by the Artists' Guild."

Darkness had enveloped the stranger.



A BISHOP LOOKS AT HIMSELF

BY
ONE OF THEM

ORDAIN a man a bishop and at once life takes on a new meaning. Be his ward large or small, rural or urban, there comes to him a new sense of service and stewardship. Perhaps it is that something we describe as a "call," that which Jesus emphasized when He enjoined upon Peter of old: "Feed my sheep. . . Feed my lambs."

Somehow the Church and its work assume a reality not realized before. Here are tasks to be done, tasks presenting themselves almost every hour of the day. In living up to his calling, the bishop soon finds that his share of the work of the Church is wide and constant and he cannot expect God to do for him what God desires to do through him.

His love for humanity grows. As he looks out across the life of his people and the world, he feels something of that pleading for bread on the part of folk who all too often have been given a stone. He sees man in his proper perspective, as a child of God with infinite possibilities.

Early in his ministry the bishop finds that one of the pressing needs in the Church today is better Gospel teaching. He sees youth not so much as a problem but as a challenge. He understands that not only will boys be boys, but also that boys will be men. And he plans his program with that in mind. The bishop himself must give the right direction to youth; his life must represent the best, the worth-while things. That a bishop is watched there can be no doubt; hence he must be eternally vigilant.

Moreover, the bishops of the Church, along with others in positions of leadership in Zion, must look ahead twenty-five, fifty, or more

years. They must take the long view, for the Church of God will endure forever. Are the youth of the Church being prepared today for leadership tomorrow, leadership in this Church we all love, this Church which must continue to inspire to a renewal to right living and standards of conduct high and enduring?

A bishop must examine well the activities and teaching of his young people, for those boys in his Priesthood groups today will bear the mantle of leadership tomorrow. They must be trained to accept responsibility. And as a bishop is confronted by this challenge, he realizes that the effectiveness with which his ward carries out the youth program of the Church, so will its results be—not so much by the imposing statistics shown, but rather by the new blood and leadership his ward gives to the missionary ranks and to the life of the Church and the community generally. These are the real fruits of consecrated service.

A bishop soon learns he must have much patience, kindness, sympathy, and understanding in his work among the young people, faced as they are with the often shattering impact of the world and its vices. He must realize that this is a Gospel of salvation, not of condemnation. He must remember the watchword: "A man may be down, but he's never out." A few years ago one of the Council of the Twelve, in addressing a stake conference said: "I should like to see the word 'Welcome to All' over the door of all our churches with these words added: 'Smokers Especially Welcome.'" There was a world of wisdom in that "aside" in a strong sermon. Surely it is the sick who need the physician, and this business of changing lives is ever our business.

No, a bishop must not be harsh or indifferent to the weak; his love must be the stronger. He must not "let these fellows down," but rather he must help them make good as

citizens in the Church and kingdom of God and in the community at large. After all, someone has said, and truly: "A saint is a sinner who is trying." It would not be "sporting," as the English say, to fail these young people, and no one knows this more than does a bishop.

THE sanctity of a confidence a bishop in the Church also knows. He can be trusted and is trusted. Into the inner, personal lives of individuals he often is taken and he must keep sacred all confidences.

He must, moreover, have a message. Just a moment: that does not mean he must be a "preaching bishop," not at all! Preaching is not his specific calling, although in his ministry there are moments when he must and should speak. Then he must speak with authority, as the bishops of the ancient Church were exhorted by the Apostle, to live so as to be able "by sound doctrine both to exhort and to convince." I believe our faithful bishops do so speak, although I recall one who in the course of his remarks asked his flock: "Do you follow me?" I was a boy at the time, but I remember a neighbor in the church that day whispering: "Bishop, we're miles ahead of you!"

The average Mormon bishop is a busy man, but he should not be too busy. A bishop should have some time to himself. He should have time to read, to study, to meditate, to pray. He should have time to retire to his "retreat," his own "holy of holies," there to commune with God, commune in quietude as did our Lord in the mountains, upon the sea, and in the garden. For some reason in this busy, modern world, we seem to fear being alone; we crave the crowd. Yet there is profound meaning in the words: "I will lift up mine eyes unto the hills."

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THE GROUP WHO FORMED A PLASTIC IN THE CLOSING SCENE OF THE PAGEANT

Left to right, sitting: Grace Madsen, Zona Del Thornick; kneeling: Inez Hunter, Elaine Woolf, Leda Peterson; standing: Velma Williams, Ceola Marshall, Marian Dick, Lorraine Smith, Grant M. Andrus, Leland Peterson.

Agricultural Activities in the Alberta Region

By J. S. Smith, Chairman, Canada
Regional Agricultural Advisory
Committee

THE awakening of the Alberta Region to the agricultural problems confronting them was a slow process but is now under way. The committees in the three stakes, Taylor, Lethbridge, and Alberta, are fully organized with fairly strong groups of practical and qualified men. They have canvassed their problems as stake committees and as a regional committee, and have crystallized their surveys in the form of a brief which has been presented to the respective stake presidencies and Welfare leaders together with suggestions as to possible solutions. It was requested that the bishops and presidencies of the Priesthood quorums study it carefully and that the members of the Melchizedek Priesthood classes make an extensive study of the problems submitted and assign the subject matter to the four committees for the purpose of improving agricultural and economic conditions. Matters for consideration as contained in the brief are as follows:

1st: Have our people lost their economic and agricultural leadership?

(a) Are our farming operations profitable and up to par?

(b) Do our neighbors raise better crops, have fewer weeds, better buildings, diversify more, and enjoy more independence?

(c) Do our neighbors have fewer debts, a better debt attitude, and are they subject to less propaganda, such as fault-finding, complaining against weather, neighbors, leaders, and country?

2nd: Has our recreational and athletic leadership been stronger or more enticing than our economic and agricultural leadership? Does the general trend toward baseball, basketball, sports, social outings, parties, etc., receive first and too frequent consideration when our farm demands are very urgent?

Are we behind one, two, three, or five years in our obligations, and in debt to neighbors, friends, and enemies?

3rd: Are the Latter-day Saints in Alberta losing their choicest land?

Are we being uprooted and gradually driven to a corner by those who are acquiring our most fertile lands and are crowding us back to the mediocre lands or into the towns and cities to seek bits of single-handed labor and to eventually swell the relief rolls?

4th: Has individual and family propaganda—faultfinding, complaining against climate, prices, mortgage companies, economic systems, farm life, farm drudgery, hard work—created a hatred, a distaste for farming and all agricultural pursuits in our own minds, and the minds of our wives and children? One member said, "We find fault with the farm; we neglect it; we do poor, unseasonable work; we have inadequate, unpainted buildings; we raise poor crops, all of which engender a hatred for farm life among our families. We educate

THE IDAHO TEMPLE PAGEANT

By LaRue H. Merrill

THE "Temple of Eee-da-How," a doctrinal and historical pageant written and directed by J. Karl Wood of Logan, Utah, and sponsored by the Idaho Pageant Society, with the ten L. D. S. Stakes of Zion in the Idaho Falls district cooperating, was produced in Idaho Falls, Idaho, where it received the praise and commendation of the Upper Snake River Valley people during its eight-night engagement.

From June 20th to 28th, 1940, it was conservatively estimated that twenty-two thousand people witnessed this presentation. Many tourists and travelers from other states availed themselves of the opportunity to see the pageant.

The primary purpose of the production was to commemorate the beginning of construction of Idaho's first Latter-day Saint Temple. About one hundred sixty-five people gave of their time and talent for several weeks in the preparation and presentation of this pageant. The financial support and cooperation of the stakes in this temple district, namely, Teton, Yellowstone, Rexburg, Rigby, Idaho Falls, North Idaho Falls, Shelley, Blackfoot, Pocatello, and Lost River made the presentation possible. Special features of the pageant were the Pocatello Stake Aaronic Priesthood chorus, consisting of two hundred twenty-five voices, the Teton Stake choir of one hundred twenty-five voices, the Rigby Stake quartet, and a souvenir booklet called "Landmarks."

The main objective of the pageant can be best expressed in the author's foreword: to bring out the meaning and great importance of temple work in the Church of Jesus Christ of Latter-day Saints. The second objective was

to give a brief history of the Upper Snake River Valley as it touches the temple idea, and the third objective was to give the spirit of the Snake River that has woven itself into the very life and history of the people along its course. This last objective was beautifully portrayed through an interpretative dance called "The Saga of Snake River" by eleven beautiful, well-trained girls, directed by Marguerite Clark.

The closing scene of the pageant thrilled all who were present when the beauty of the temple was visualized before their eyes during the formation of a plastic by the seven graces while the audience sang "The Spirit of God Like a Fire is Burning" accompanied by a choir obligato of the anthem, "Hosannah." Thus the pageant closed with the words of the pageant readers, written by Fannie G. Brunt and Edith Lovell, ringing in the ears of the immense crowd:

The winding old Snake rushing on to the sea,

Will pause by the temple—a mirror will be.
And through its long course, can nothing compare

With the Temple's reflection that is pictured there.

What will it look like? It will be
Only as big and as fine as we are.

O let it be straight and let it be high
Like a sturdy lad with his head in the sky.

O let it be clear and let it be white
Like a maid in her long, fresh gown for night.

And let it have the symmetry
Of first things first, as they ought to be.

O let it be gracious and let it be true
And let it have beauty and grandeur too.

What will it look like? It will be
Only as big and as fine as we are!

"WHAT'S THE USE?"

By Beatrice Cannon Evans

and encourage our children away from the farm. We travel the main highway to defeat, and subject our children to that unavoidable end unless they get away from us into a more healthful atmosphere." These statements seem severe; yet there may be suggestions that will help some of us considerably. At least they are analytical and point out pitfalls from which we may save ourselves.

A very important Latter-day Saint objective is to hold our land. It is a great source of independence; nothing else really takes its place. Our people have always been an agricultural people. The Lord's people have been an agricultural people. The free exercise of our religious belief requires the independence that an agricultural life affords. Shall we choose for our slogan "Own our homes. Get title to our Lands"?

The land must produce a living and enough in excess to make land payments. This usually requires sacrifice and thrift, thorough and seasonable cultivation, a maximum of production, and a minimum of weeds. Fertilization is very important to us now that our land is impaired.

In our districts could we not organize agricultural improvement associations, keep abreast with agricultural development, investigate latest methods and means, secure the advice and services of lecturers and demonstrators, organize calf clubs, pig clubs, pure-bred sire clubs?

Organize the four Melchizedek Priesthood committees. Study successful farmers at hand; choose our most successful men in the district and request them to supervise, or to show the members who are desirous or who are in need of learning, how to raise and fatten hogs, sheep, and cattle, how to grow beets, hay, peas, and care for bees. Inaugurate a sort of big brother movement.

We could and should cooperate with our Relief Societies, Primaries, Mutuals, and help our girls and young married women to become proficient in designing, dressmaking, cooking, interior decorating, music, art, nursing, teaching, etc.

We should:

1. Pay an honest tithing from all receipts.
 2. Pay current obligations (necessary for the production of crops or products and absolute requirements.)
 3. Consolidate and pay instalments on old debts.
 4. Consider living expenses (budget, etc.)
 5. Lay aside reserves for capital investments.
 6. Consider recreation and trips.
7. Keep ourselves and families employed the year round if possible, and thank God for life, even though thorns and thistles appear in our pathways to test us and broaden our experience. A pleasant progressive atmosphere and the rays that emanate from a life bubbling over with gratitude make the way of life so much easier and lift men and women everywhere to higher and more purposeful objectives.

Forty years ago the annual average

"WHAT'S the use?" This has commonly been the attitude of the disinterested toward collecting genealogical records; but since war broke out last September, many who have been active in their attempts to obtain records from Europe, the motherland of most Latter-day Saints, have either rushed money at the eleventh hour to be sent to places already rendered inaccessible by the war, or have become disheartened at the prospect and slackened their efforts to do anything, asking seriously, "What's the use?"

And what about it? Is there any use? Let's see what has been done and what yet may be accomplished.

The phenomenal progress in economy and efficiency made possible by the microfilm in the past few years spurred many to high hope in the attempt to obtain for preservation in the Utah Genealogical Society and direct study by our people complete copies of hitherto comparatively inaccessible records.

This new facility in copying complete records is naturally stimulating to cooperative effort, and several groups are joining together, a procedure which, with or without this new device, is much more practical and economical. Among these is a very interesting group whose ancestors were exiled for religious reasons and made their home in the Piedmont district of northern Italy. There they lived for many generations, a little island community of Protestants in a Catholic country. To them President Lorenzo Snow was divinely guided while on his mission in France. The Cardon, Malan, Beus, and other families, with the aid of some other individuals whose ancestral lines intertwine, have merged their interests, and, nearly a year ago, placed an order with a reliable American microfilm company, which had a representative working in Italy, to proceed with the microfilming of these Vaudois parish registers. They were still occupied, according to latest reports, with the problem of obtaining permission to copy records when war in France cut off negotiations. They have not yet succeeded in procuring their records and may not now be able to do so.

Is their venture consequently a failure?

I should not say so, for at least they have succeeded in coordinating and concentrating their resources and still

stand alert and ready to back their opportunity when it does come. How successful this work of gathering records would be if we were all so prepared!

Orders have also been placed nearly a year ago with this same company, through the Genealogical Society of Utah (which will gladly, efficiently, and without charge, handle such business for Church members) for the filming of selected registers in Cheshire, Nottinghamshire, Worcestershire, and London, England. To date, no positive results have been obtained because of united opposition on the part of English parish ministers.

The George Cannon Family Association also has undertaken a worthwhile project in attempting to get copies of all the parish registers, seventeen in number, in the Isle of Man. This is of rather widespread interest as a large number of Latter-day Saint families besides the Cannons trace their beginnings to this beautiful little retreat in the Irish Sea. Among these are the Quayles, Callisters, Cowleys, Greers, Dinwoodys, Caines, and many others. Several members of these families have made very welcome, if unsolicited, contributions to this record fund.

In January, 1940, the British representative of this American company went to the Isle of Man with information which led him to believe that he could get the records when he reached there; however, much to his surprise, the local pastors and the bishop of the Isle of Man had agreed among themselves not to allow these to be copied probably because they are a source of income from people who come and pay a fee to consult the registers. And since this disappointment, it has been found that refusal has also been made by some higher church officials who it is hoped can yet be reached through various sources. Many complacent minds have been changed through experiences of the past six months. The Cannon family are already attempting to work to this end through the American Manx Association, which has resident honorary officers in the Isle of Man, and through various other channels.

If other Manx families prepare themselves similarly to take care of neighboring localities, such as northern Protestant Ireland, adjacent parts of Scotland and England whence many

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rainfall in the Alberta Stake was nineteen inches. The average rainfall now is eleven to twelve inches. This decline of precipitation has made us look to irrigation for security. We are struggling to obtain all the available water in our rivers and to secure storage sites and additional surveys by the

local and federal governments which will provide irrigation facilities to practically all the Latter-day Saints in the Canadian stakes. In this venture an attempt is being made to effect these purposes without bonded indebtedness. (See "Ditch Credit," *Improvement Era*, June, 1940, p. 343.)

Poetry

GOD BLESS THOSE HANDS

By Lenore B. Shurtliff

GOD bless those hands that work so skillfully
To ease the pain of racked humanity—
And guide them as they make incisions deep
On patients numbed in anesthetic sleep—
With labored breathing gasping fitfully.

Endow them with a calm tranquility
When life or death bespeak ability—
Self-confident and steady let them keep.
God bless those hands.

With every movement planned so carefully
Perform each mission well and prayerfully—
While in the silence loved ones wait and weep—
Feel that in health that labored heart will leap
While grateful lips will murmur thankfully:
"God bless those hands!"

WORDS

By N. M. Bennett

A WING can cut the sky and leave no scar.
A bee can enter blossom depths to steal
Their nectar, yet their petals will reveal
No trace of feet, no vandal's mark to mar
Their purity. The wave that claws a bar
Of sand in turn must know the cut of keel
In parting water. Yet this wound will heal,
And in its place reflect a trembling star.

But words, at times, are treacherous. In flight
They pause for trespassing. Their reckless feet
Will tread on soil that quivers from the smart
Of thorns their swiftness scattered. In the night
They will return to trample down the sweet,
White blossoms on the meadow of a heart.

OUR PROPHET

By Rose Jarvis Halling

THERE is a man whom God has sent
In these the latter days,
To guide us in the paths of truth,
And teach us of His ways.

His hair is white; his form, erect;
His voice, both strong and clear;
He's served his God and people too
For over eighty year.

Year after year his clarion voice
Has stirred your heart and mine,
Appealing to the Saints of God
To hear the truth divine.

If we would only heed the call
Of this our prophet dear,
We'd have no need to fear the day
When judgment draweth near.

He'll always guide us safely through
These days of sin and strife,
If we'll obey his warning call
We'll gain Eternal Life.

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AFFINITIES

By Edgar Daniel Kramer

IF you are loving the moon on the waters,
The whisper of night in the trees,
The stars leaning low to the tremulous clover,

A host of pale pillaging bees,
The mystical fragrance of lilacs and roses,
The murmur of glistening grass,
The whip-poor-will calling across the gray twilight,

Then you will be loving me, lass.

If you are loving the dawn in the meadows,
The sun flinging flames in the dew,
The breath of the gardens the new day is waking,

The hills lifting into the blue,
The fields and the glens where the shadows are hiding,

The lark singing sweetly and clear,
The beauty of phlox and of the pixie-faced pansies,
Then you will be loving me, dear.

LAND-BOUND GULLS

By Eleanor Nadeau Fowler

I LONG had felt that God could not have planned
That spirits such as mine should thus adhere
To simple things. I pommelled restively
The shuttered doors that made my vista drear

And begged release. And then I caught the flash
Of wings as seagulls glided against a plow.
Their feathers white against the most dark soil,

They searched for worms and seemed content, somehow—
Though they were destined for exotic shores,

To fling their startled cries against the chill,
High masts of ships, to glide in alien winds—
And watching them, my heart grew strangely still.

HOME

By Esther Lee Carter

THERE's a peaceful little cottage
On a quiet, shaded street,
With a perfume-scented garden
Where friendly neighbors meet.

It is not a kingly castle,
It is not a grand retreat,
But my heart has found a haven
On that quiet, shaded street.

PRAIRIE WOMAN

By Mildred Goff

THE sky is deep; the world is wide
With emptiness on every side.
Above her house, forlornly small,
The windmill towers, gaunt and tall.

A row of seedlings, brown and thin,
Is planted where the fields begin.
She bends above them, and perceives
The first dim promises of leaves.

A Druid priestess, kneeling there,
She works enchantment with a prayer,
And visioning the future, sees
The living miracle of trees.

TWO MONTHS A MISSIONARY

By Clifford L. Oviatt

MEMORY lingers as a hangman
Over all my thoughts so kind,
As I think of happy faces,
And of friends I left behind;
As I hold my pen it trembles;
In my throat, there's something swells
Which I cannot seem to swallow.
And o'er my eyes a dimness wells.

When I think of all the kind hands,
Firm and ready, there to guide,
As I staggered down life's roadway
There to help me at my side.
I was blind and young and reckless,
Thinking naught but of myself.
How did they keep hoping, praying,
That some day I'd find the path?

In my prayers I ask for courage,
Ask for faith and strength and time,
That the Lord will bless my labors
In this work here, so sublime:
So that I may be found worthy
Of the trust that's placed in me,
That with them I may be always
Throughout all eternity.

AVIATOR

By Bird Knowlton Ekman

WHILE those he loved are sad and weep
Above his clay,
Triumphantly, too glad for sleep,
He goes his way.

Unhindered now by flesh of earth,
His soul is free—
Nor cares that low in narrow berth
His form may be.

What great adventure fares he through
Who braved the skies
Above the clouds in hands he knew?
What grandeur lies

Where unknown stars, amid the blue
About him rise?
We all are hushed in wonderment
That he should go—
A sudden call; a message sent—
But life is so!

FRIENDS

By Faye Burkey

STRANGERS, we meet and sip
The dark nectar of our common knowledge
And add a flavor of our own as pledge
To carry Christ on heart and lip.

As proof he knows this perfect friend,
He thrills to tell how Christ once sang
To him alone in swelling voice that rang
In vibrant clearness till their souls could blend.

Christ came to me more quietly. We
chanced to meet
Where shadows patterned out the moonlight
on my lawn.

We talked until we shared the beauty of
the dawn. . . .
Not strangers now, but friends, we pass on
down the street.



On the Book Rack

"THE STATE OF DESERET"
(Dale Y. Morgan. Utah State Historical Society, 1940. 251 pages. \$1.50.)

ISSUED as the combined April, July, and October numbers of the Utah State Historical Society's quarterly, "The State of Deseret" has been published as an historical monograph endeavoring to treat adequately the genesis of civil government in the Rocky Mountain region and to correct misconceptions of the origins of government in Utah. States the preface: "This monograph explores little-known sequels to that first government in the valiant forty-five-year fight for statehood and the involved struggle between federal territorial policy and religious-temporal idealism." Included is a history of the state as founded by Brigham Young in 1849, which continued to 1851, when the Territory of Utah was formed.

The 251-page volume, which contains the constitution of the old State of Deseret and some of the original laws which have never been printed, was written and compiled by Dale Y. Morgan of the Utah Historical Records Survey Project.—W. M.

PILGRIM'S WAY

(The Autobiography of Lord Tweedsmuir. Houghton Mifflin Company, Boston, 1940. 328 pages. \$3.00.)

WHEN Canada's governor-general, Lord Tweedsmuir, died February 11, 1940, his passing caused mourning in two different circles of persons: first, those who grieved at the passing of a capable diplomat and governmental expert, and second, those who, admiring his writing, mourned that his facile pen and fertile mind had been lost to the world of letters, in which he was known as John Buchan. Both groups will have cause to find satisfaction in his autobiography, the final editing of which he accomplished only a few days before his death.

He himself calls it an essay, and indeed it is that, proceeding leisurely with an easy chattiness which reveals the author as a genial, personable philosopher, loving man and nature.

Beginning his career as a barrister, he soon discarded law as a profession, turning his interests to governmental affairs, first as assistant private secretary to Lord Milner, going to South Africa to perform his duties. After his sojourn in South Africa, he returned briefly to his legal profession, then became partner in a publishing firm, war correspondent for the *Times* and after the war a full-blooded man of letters. His years as a member of Parliament left him a firm believer in democracy but equally certain that the democratic procedure needed remedying.

His response to the American scene is at once both gratifying and challenging. During the current situation, all people will benefit by reading *Pilgrim's Way*.

—M. C. J.

CHRISTOPHER COLUMBUS

(S. de Madariaga. Illustrated. Macmillan Company, New York, 1940. 503 pages. \$4.00.)

RECONSTRUCTING the life of a man becomes intensely fascinating, especially when vagueness, mystery, and uncertainty are the beginning points. The author, beginning with the widely accepted state-

ments, proceeds to analyze them and to produce little-known statements and facts and, in an expert manner, make deductions from them. All who enjoy source material and who have an interest in history will find this volume particularly stimulating and worthy of their study.

Later-day Saints, who believe in the divine direction of Christopher Columbus, will be happy to learn that he credited what he learned to an eternal being. He wrote: "I found our Lord most propitious, and to this end I received from Him a spirit of intelligence. In seamanship He made me abundant; of astrology He gave me enough, as well as of geometry and arithmetic; and of ingenuity in mind and hands to draw to this sphere and on it the cities, rivers and mountains, islands and harbors, everything in its right place. . . ."

With great care the author points to the logic of the belief that Columbus was not an Italian. The fact that Columbus wrote, even to Italians, in Spanish, and that Italians in turn wrote to him in Spanish would tend to prove that he was not Italian. Other factors which lead to the same conclusion are that his Latin indicated mistakes which only a Spaniard would make; that he had no loyalty for Genoa—having led attacks on Genoese ships several times; and that he offered his services to Spanish rulers rather than to the financially stable Italian Bank of San Giorgio, with whom he had previously done business.

Thoroughly annotated, the book is an invaluable documentary addition to the material about Columbus. Refreshingly written, it will capture the fancy and minds of even the most lethargic of readers and will send them away from the book with greater admiration for the man who in spite of obstacles great enough to stop a courageous person ventured onto an uncharted sea and conquered the very elements in discovering a new world.—M. C. J.

WINGS OVER THE AMERICAS

(Alice Rogers Hager. Illustrated. Macmillan Company, New York, 1940. 162 pages. \$2.50.)

MRS. HAGER, who has interested herself exclusively in aviation reporting during the past six years, made an airplane tour throughout Central and South America in 1939. This volume is the result of that flight. The author combines an accurate geographical knowledge with a keen understanding of humanity, and seasons both generously with a kindly sense of humor.

Although the book purports to be nothing more than a travel book, it is really an economic approach to the countries visited and an indication to even the most casual reader that the Americas would do well to study one another and come to a thorough understanding among themselves as to their future.—M. C. J.

THE WORLD I KNEW

(Louis Golding. The Viking Press, New York, 1940. 338 pages. \$3.00.)

NOT so much autobiography as travel, this volume becomes a valuable chronicle of a day that is passing, if it has not already passed, what with the wars and consequent devastation of the past few years. The author was an inveterate traveler, and in his travels his eyes missed nothing that his imagination did not supply.

His adventure takes on the nature of a literary journey, since he revives the classics as he retraces the steps of Ulysses, Herodotus, and enters the land of thunder and lightning where Thor and Odin dwelt. In his wanderings, Mr. Golding saw the out-of-the-way places not usually visited by ordinary visitors. And wherever he went, he met the people, learned their ways, and partook of their spirit. Through Spain, France, Albania, Germany, Greece, Palestine, America, Morocco, Russia, Egypt, he traveled, observing customs and people, experiencing strange things, and recounting stranger stories.

A bird's eye view of the world of our immediate past is what Mr. Golding delightfully reveals.—M. C. J.

GREAT WINGS AND SMALL

BIRD STORIES OF OUR DAY

(Compiled by Frances E. Clarke. Macmillan Company, New York, 1940.) 332 pages. \$2.50.)

IN THE first selection included in this book, the challenge is made to us in the name of our "Vanishing Americans"—this time the birds that once flourished on this continent and are now no more. Included in this number are the great auk, the passenger pigeon, and the heath hen. The writer concludes his essay with the question: "Can we parry this vanishing point?" Included in the book are stories by such well-known writers as Thomas Bailey Aldrich, William Beebe, John Burroughs, W. H. Hudson, John Muir, Ernest Thompson Seton, and Mark Twain.

The book is replete with stories of intense interest at the same time that it is conducive of better understanding and consideration for bird life—an especially good book to have young and old read.—M. C. J.

"I BUILT A TEMPLE FOR PEACE"

(The Life of Eduard Benes. Edward B. Hitchcock. Harper and Brothers, New York, 1940. 353 pages. \$3.50.)

PROBABLY no figure in contemporary history has elicited the commendatory interest that has Eduard Benes, former president of Czechoslovakia. His integrity and honesty in the pattern of his living has made him trusted and revered when he assumed the highest office in his government. But long before he assumed that office, he had unassumingly been doing everything in his power to fortify the Czech cause.

His story rivals an Horatio Alger plot. Born the tenth child of a poor, ambitious father, he struggled to obtain an education. Although his father was but a small farm owner, he had managed to obtain by the time of Eduard's birth ten acres. By his industry and zeal, he expanded this ten acres to forty, established a general store, and built a brick kiln. This industry the father transmitted undiminished to his son. Eduard found it difficult to play or to spend time with acquaintances, so eager was he to learn about the world in which he moved, so anxious was he to reestablish the Czech nation. When he had received as much education as he could in Austria-Hungary, he went to Paris and from there to London, seeking always knowledge and more knowledge, impressing those whom he met with the greatness of the Czech cause.

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The Church Moves On

NEW GENEALOGICAL PLAN CLARIFIED

How genealogical activities will be conducted under the new plan recently announced, which provides for the incorporation into the curriculum of the Sunday Schools the work which formerly was done at the weekly genealogical meetings, is explained in additional instructions which have been issued to the wards and stakes throughout the Church:

Intensive work in home visiting will be discontinued; the chief concern of genealogical officers will be the promotion and direction of temple work.

In the stake, the temple and genealogical organization will consist of a stake chairman and two assistants, the chairman to be a member of the stake high council, one of the assistants a Seventy, and the other an Elder. Duties of the stake chairman will be to exercise general supervision of, and to encourage, temple attendance in the stake; to direct the planning of successful programs for presentation in ward Sacrament meetings on the fifth Sunday of any month; to arrange for the outlined program for the annual Genealogical Sunday given in every ward of the stake in September; to foster the formation of family organizations, and to promote an increase of family research on approved lines. One of the assistants is to have general supervision of endowment and sealing appointments for the stake and of the compilation of reports of temple work done. The other assistant will be in charge of all stake baptismal appointments.

The ward organization patterns after that of the stake: a ward chairman and two assistants, with their duties similar to those of the respective stake officers, as applied to the ward sphere. The ward chairman is to be either a High Priest, Seventy, or Elder chosen from the Church Service Committee of the quorum to which he belongs. His two assistants are to be chosen from the Church Service Committee of the other two quorums—i. e., if the chairman selected is a High Priest, then one of his assistants should be a Seventy, one an Elder.

In the ward there will also be a Temple and Genealogical Committee, to include the ward chairman and his two assistants; a secretary, whose special duty will be to obtain annual and life memberships to the Genealogical Society of Utah; the teacher of the training class in genealogy in the Sunday School; and a representative of the Sunday School Gospel Doctrine class.

PRESIDENT McKAY TO BE HEARD OCTOBER 6TH OVER THE COLUMBIA BROADCASTING SYSTEM

For the benefit of our Church members throughout the country, we announce that, by invitation of the Columbia Broadcasting System, President David O. McKay of the First Presidency will be heard over the radio on the nationwide Church-of-the-Air program, Sunday morning, October 6, at 11 a. m., Mountain Standard Time. This nationwide radio message will originate at the Sunday morning session of the 111th semi-annual general conference of the Church.



LEE A. PALMER

ASSOCIATE FIELD SUPERVISOR NAMED FOR YOUTH PROGRAMS

LEE A. PALMER, first counselor in the Twentieth Ward bishopric, Ensign Stake, has been appointed associate field supervisor of Aaronic Priesthood and Y. M. M. I. A. youth programs. Under the direction of the Presiding Bishopric and the General Superintendency of the Y. M. M. I. A., Elder Palmer will assist John D. Giles, field supervisor of both departments.

The new associate has served in many capacities in Priesthood and the auxiliary organizations: as ward chairman and adviser of Aaronic Priesthood quorums, member of Elders' quorum presidency, M Men leader, group chairman of Scout and Explorer committees, Sunday School teacher and member of the superintendency, and as ward and stake chorister. Elder Palmer has also filled a mission to the Southern States.

CHURCH UNIVERSITY HEAD ARRIVES FROM PERSIA

Arriving three weeks before the beginning of the fall school term, Dr. Franklin S. Harris, president of Brig-

ham Young University, returned to the United States with Mrs. Harris after nearly a year spent as adviser to the Persian government with headquarters at Teheran, Iran, to direct agricultural reorganization and rehabilitation in that country. Dr. and Mrs. Harris traveled overland to Calcutta, India, and sailed from there to Hong Kong, where they boarded the *Asama Maru* of the Japanese N. Y. K. line. They arrived in San Francisco on August 30, and proceeded immediately to their home in Provo, arriving in Salt Lake City, August 31.

WELFARE ELEVATORS RECEIVE FIRST GRAIN

VIRTUALLY completed, the grain elevators constructed at the Central Bishops' Storehouse in Salt Lake City received their first grain on August 27 as part of formal dedication ceremonies. President J. Reuben Clark, Jr., broke the seal on the first car of wheat following dedicatory prayer by President David O. McKay. Also participating in the services were Presiding Bishop Le Grand Richards; President Amy Brown Lyman of the Relief Society; Henry D. Moyle, chairman of the General Welfare Committee; Wm. E. Ryberg and Sterling H. Nelson, members of the Committee.

The structure is said to be one of the most modern and best equipped grain elevators in the country.

SALT LAKE TEMPLE PRESIDENCY COMPLETED

VACANCIES in the Salt Lake Temple presidency have been filled with the recent appointment of Mark Austin and David A. Broadbent as first and second counselors, respectively, to President Stephen L. Chipman. Elder Austin succeeds Nicholas G. Smith, successor to Preston Nibley as head of the Northwestern States Mission, and Elder Broadbent replaces George F. Richards, Jr., who in turn succeeds him as president of the North Central States Mission.

NEW ARIZONA TEMPLE HEAD APPOINTED

CHARLES V. PUGH of Compton, California, has been named to succeed Charles R. Jones as president of the temple at Mesa, Arizona. President Jones was released after three and one-half years' service.

A native of Iowa, President Pugh joined the Church twenty-five years ago in Long Beach, California. He has served as bishop of the Long Beach Ward, as a member of the high council in the Los Angeles and Long Beach stakes, and as bishop of the Compton Ward.

EUROPEAN MISSION
LEADERS REPORT

FROM Elder J. Schipaanboord, in charge of affairs in the Netherlands Mission, comes word that the large plot of flowers and shrubbery which surrounded the mission headquarters at the Hague has been plowed up and planted in potatoes and other vegetables by government order.

Special thanks for *The Improvement Era* and the conference report sent him are expressed by Elder R. Simond of Neuchatel, Switzerland, president of the Swiss District of the French Mission. He reports two baptisms in the Geneva Branch.

SANTAQUIN-TINTIC STAKE
OPENS WELFARE CENTER

IN A further effort to realize objectives of the Welfare Program, the Santaquin-Tintic Stake recently opened a center in Santaquin to sponsor canning and sewing projects. Mary A. Nilson has been named supervisor of the center and I. C. Dickinson stake warehouse manager. The center is housed in the Nelson Building, which has been renovated to accommodate needed equipment.

CHURCH CORPORATION
SECURES BUILDING

PURCHASE of the Salt Lake Chamber of Commerce building by Zion's Securities Corporation, real estate holding company of the Church, has been announced. The building was vacated by the Chamber two years ago.

Several possibilities are being considered for utilization of the building. No decision has yet been reached as to just what will be done with it. The six-story and basement structure includes a diningroom on the second floor seating approximately three hundred persons, a kitchen, committee rooms, and offices. Bought by the Church for approximately \$40,000, its original cost of construction with fixtures was \$265,000.

CHURCHMEN FIGURE IN
AMERICAN TRAILS
ORGANIZATION

AMONG the officers of the newly-formed American Pioneer Trails Association, outgrowth of the Oregon Trail Association, are prominent Latter-day Saints: Elder Reed Smoot of the Council of the Twelve, who was named an honorary vice-president; Elder George Albert Smith of the Council of the Twelve, who was named a director; and Elder John D. Giles, who was named regional director of Utah. President of the organization is Dr. Howard R. Driggs, of New York, formerly of Idaho, and also a member of the Church.

The new national group is expected to speed the program of marking historic sites and to insure the adoption of similar projects in many other states.

PRESIDENT CLARK
ADDRESSES MEET

ON September 11, President J. Reuben Clark, Jr., was one of three principal speakers in a symposium on federal regulation of insurance at the American Bar Association annual meeting in Philadelphia.

"MORMONADE" MADE BY
SOUTH LOS ANGELES

"MORMONADE" is the contribution of the South Los Angeles Stake to Church Welfare storehouses. It is the coined brand name for orange marmalade prepared from a scientific formula by stake Relief Society workers and packed in twelve- and twenty-four-ounce bottles. Twenty-six thousand bottles have been prepared and on August 15 a first shipment of sixty cases was sent to the Central Bishops' Storehouse in Salt Lake. The remaining lot is in storage at the stake center and will be exchanged at a later date, through the Welfare Plan, for Utah products.

The next major product of the stake is the preparing of ten thousand packages of spices. As a result of research at the Chili Products Company, the stake has its formula ready for production.

BRIGHAM YOUNG FILM
DEDICATED TO CHURCH

MABEL Y. SANBORN, DAUGHTER OF BRIGHAM YOUNG, AND DEAN JAGGER, WHO PORTRAYS HER FATHER IN THE FILM "BRIGHAM YOUNG."

RESPECTFULLY dedicated to the Church and to President Heber J. Grant, the 20th Century-Fox motion picture *Brigham Young* came to Salt Lake City on August 23 for its world premiere. Among the thousands who witnessed the first showing were most of the General Authorities of the Church, many prominent civic leaders, and visiting officials and stars of the motion picture industry.

BRANCH CHANGES

THE Barnum and Ft. Collins branches, formerly of the Western States Mission, have been included in the newly organized Denver Stake.

Cluff Ward, Summit Stake, has been made an independent branch.

ORGAN RECITALS MAIN
ATTRACTION AT
CHURCH EXHIBIT

THE most frequently heard musicians at the San Francisco Fair are three students of Church music institutes who have been performing as organists in the miniature Mormon Tabernacle which comprises the Church exhibit at the fair. The organists who present some forty brief recitals each day are Richard G. Crandall of Salt Lake, Blanche Cardon of Logan, and G. William Richards of Salt Lake.

Programs are varied and present the works of Bach, Mendelssohn, Franck, and include characteristic Mormon hymns and folk tunes. Recitals are alternated with ten-minute illustrated tours of Temple Square. Since May 25, more than fifty thousand persons have attended the Church exhibit.

BISHOPS, PRESIDING
ELDERS APPOINTED

NINTH WARD, Liberty Stake, Ralph Taylor Cannon succeeds Bishop Clyde Van Wagenen.

Yale Ward, Bonneville Stake, LeGrand P. Backman succeeds Dr. T. Fred Hardy. Brigham City First Ward, Box Elder Stake, Harold S. Nelson succeeds David O. Anderson.

Standardville Branch, Carbon Stake, Ephraim A. Muhlestein succeeds Daniel B. Keeler as presiding Elder.

Cheyenne Ward, Denver Stake, Adelbert E. Wilde appointed bishop.

Denver First Ward, Denver Stake, Edward E. Drury, Jr., appointed bishop.

Denver Second Ward, Denver Stake, Vivian W. Bentley appointed bishop.

Englewood Ward, Denver Stake, Samuel L. Morgan named bishop.

Laramie Ward, Denver Stake, Albert E. Bowman named bishop.

Pueblo Ward, Denver Stake, John J. Wheeler named bishop.

Barnum Branch, Denver Stake, James M. Coffey named presiding Elder.

Ft. Collins Branch, Denver Stake, R. Welling Roskelley appointed presiding Elder.

Malad Third Ward, Malad Stake, C. LeGrande Horsley succeeds Thomas D. Evans.

Mount Pleasant North Ward, North Sanpete Stake, Jewel M. Peterson succeeds Henry P. Olsen.

Mr. Trumbull Ward, St. George Stake, Chester Marion Bundy succeeds Roy Bundy.

Cluff Branch, Summit Stake, John E. Wright succeeds Bishop Ray Clark as presiding Elder.

Vernal Second Ward, Uintah Stake, Owen Slauch succeeds Bishop John Hair, Jr., deceased.

HISTORIAN DISCONTINUES
LENDING PICTURES

THE practice of lending pictures from the office of the Church Historian, for any purpose, has been discontinued. In the future, pictures will not be permitted to leave the office. In making the announcement, Church Historian Joseph Fielding Smith of the Council of the Twelve pointed out that "In spite of the most careful handling, rare

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The Church Moves On

(Continued from page 605)

and valuable pictures have been marred, torn, and many have been lost."

Although all originals are subject to this ruling, copies of any pictures in the Historian's Office may be had at cost.

SEMINARY, INSTITUTE DOORS REOPEN

ONE HUNDRED FORTY instructors of Church seminaries and institutes adjoining high schools and universities in various states will carry on the work of week-day religious education throughout the coming year. Opening dates for the institutes of religion and the seminaries coincide with those of the schools near which they operate.

Some two hundred and fifty junior seminary workers met September 4 to hear addresses by Dr. Joseph F. Merrill, member of the Council of the Twelve, and Dr. M. Lynn Bennion, seminary supervisor, preparatory to beginning the work in their field.

SUNDAY SCHOOL GETS NEW BOARD MEMBERS

IN keeping with the new policy of combining genealogical lesson work with the Sunday School program, three officers of the Genealogical Society of Utah have been added to the General Board of the Deseret Sunday School Union. They are A. William Lund, assistant Church historian; Joseph Christenson, vice-president of the Genealogical Society; and Archibald F. Bennett, the Society's secretary and librarian.

ANNUAL CHURCH MUSIC INSTITUTE CONDUCTED

DESIGNED to give teachers actual demonstrations of problems existing in music circles throughout the Church, the 1940 Church Music Institute met August 30 and 31 at the McCune School of Music and Art attended by delegates from eight states.

Following the intensive two-day convention, members of the Church Music Committee prepared to carry their program of music advancement into the stakes, where conventions will be carried on during the fall and winter months.

UTAH HOLDS HIGH RANK AS BIRTHPLACE OF SCIENTISTS

UTAH leads all the states of the Union in number of scientific men born there in proportion to the population, it is revealed by an analysis of *American Men of Science*, famous Who's Who of science. The study is reported by Prof. E. L. Thorndike, of Teachers College, Columbia University (*Science*, Aug. 16, as reported in *Science News Letter*, Aug. 31, 1940.)

PATRIARCH JAMES H. WALLIS PASSES

PUBLISHER, editor, and life-long Church worker in leading capacities, James H. Wallis died August 23 in Salt Lake at the age of seventy-nine. A heart attack was the immediate cause of death.

At the time of his passing, Elder Wallis, a patriarch in the Emigration Stake, was associated with the staff of *The Improvement Era*.



JAMES H. WALLIS

Born in London, England, April 13, 1861, the veteran Church leader came to America at the age of twenty. He married Elizabeth Todd, a member of the same immigration company, in the Salt Lake Endowment House on June 9, 1881. He began his journalistic career as a compositor for the *Juvenile Instructor*. He became city editor of the *Logan Leader* and later became affiliated with newspapers in Bear Lake, Provo, Vernal, and Nephi, Utah, and in Montpelier, Preston, Soda Springs, and Rexburg, Idaho. At the time of his death he had an active interest in the *Vernal Express*. Elder Wallis served two terms as president of the Utah Press Association and three terms as president of the Idaho Press Club.

While he published the *Nephi Ensign*, Elder Wallis was Juab county attorney. He attended the University of Nebraska law school and obtained his law degree from the University of Tennessee in 1906. He also practiced law in Idaho, where he was United States commissioner for ten years and clerk of the Idaho legislature from 1907 to 1911.

The record of his Church service includes positions as stake genealogical chairman, stake president of the Y. M. M. I. A., stake Sunday School superintendent, bishop, high councilman, and patriarch. He was bishop of the Vernal First Ward from 1927 to 1931 and for the three years following acted as traveling patriarch for the Church in Great Britain, where he was also associate editor of *The Millennial Star*. Patriarch Wallis also made official visits to the Canadian and Northern States missions. As a musician, he

was leader of bands and choirs in most of the communities where he resided.

Surviving are his widow, seven daughters, and three sons; twenty-four grandchildren, three great-grandchildren, a brother, and a sister.

MONUMENT OWNERSHIP QUESTION SETTLED: LANDMARKS RESTORED

THE Church, represented by its Presiding Bishopric, was formally declared by the Salt Lake City Commission as the successor to the Brigham Young Memorial Association, which originally controlled the Brigham Young monument, famous landmark which heads Salt Lake's Main Street at the South Temple intersection. The question of ownership and responsibility arose when requests were made that the monument be cleaned. Records revealed that in 1897 the city had granted to the Memorial Association the twenty-five-foot square on which the marker stands and had in no way assumed ownership since. The Church thereupon assumed the task of beautifying both the monument and at the same time Eagle Gate, another famous landmark in need of renovation.

The markers, studied and photographed annually by tens of thousands of tourists, received considerable care during the restoration process that nothing should detract from their artistic and historic value.

Eagle Gate, designed by Hiram B. Clawson, first served as the entrance to Brigham Young's private estate and as toll gate to City Creek Canyon. It was completed in 1859. In 1890, when the arch was widened to permit the running of streetcars up North State street, the celebrated eagle, carved from wood with a sixteen-foot wingspread, was given an electro-plating of copper.

The Brigham Young monument, designed by Cyrus E. Dallin, was unveiled and dedicated July 20, 1897, on the first of four festival days celebrating a half century of progress since the arrival of the Mormon pioneers in the Salt Lake Valley.

MARKERS RISE ALONG PONY EXPRESS TRAIL

BELIEVING that marking and studying the historic spots of the founding of America is one of the best ways to preserve the spirit of democracy, a caravan of Utah and American Pioneer Trails and Landmarks associations members on August 23-24 dedicated nine monuments marking the route of the Pony Express between Fairfield, Utah, and the Nevada state line. The group paused at Tooele, Stockton, Vernon, Lookout Pass, Simpson Springs, Riverbed, Dugway, Blackrock, Fish Springs, Boyd, Calleo, Overland Canyon, Burnt Station, and Wendover. More than one thousand persons witnessed dedication of the markers at various points.

ARIZONA TEMPLE DISTRICT MAGAZINE COMMEMORATES UNBROKEN INDIAN TREATY

THE story of a treaty which is literally little more than a "scrap of paper" but which has insured a peace of seventy-seven years on the part of the five Indian tribes who signed it was the leading feature of the July number of the Arizona Temple District *Genealogical and Historical Magazine*. Signed at Fort Yuma on April 11, 1863, by the Maricopas, the Pimas, the Yumas, the Chimehuaves, and the Walapai tribes of southern and western Arizona and California, the original document has long been in the possession of Mary Juan, princess of the Maricopas, and its existence was only recently revealed to Frank T. Pomeroy, Mesa pioneer and friend of the Indians, and editor of the *Magazine*. Its discovery to the outside world has led to the establishment of an annual Festival Day on the anniversary of its signing. The "Feast of Peace" is observed by the "valley Indians" at the Gila River Reservation.

Written on a single sheet of gloss foolscap, now tattered and badly worn, the treaty included a pledge for the protection of Americans against certain warlike tribes, a pledge which has never been violated.

NOVEL BEAUTIFICATION AID IN RIVERSIDE

OFFICIALS of the newly organized Riverside Stake recently delivered five hundred uniformly painted garbage cans to stake families as part of the Church-wide beautification and clean-up campaign. The containers, made from five- and ten-gallon paint cans,

will eventually be placed with every family in the stake.

June 20, 1940

Melissa Coray Swan, 91, died in Ocean Park, California. She was born February 6, 1849, just outside the Old Fort in Salt Lake Valley, and as a child witnessed the cricket invasion and miraculous appearance of the gulls.

July 18, 1940

Mrs. Mary Ann Park Brockbank, last surviving pioneer of those who crossed the plains in 1847, celebrated her ninety-seventh birthday in Salt Lake. She was four years old when she came to Utah with the John Taylor company.

July 31, 1940

Mrs. Emma Martin Lambourne, 80, for fifty-four years an active Church worker in the Twentieth Ward, Ensign Stake, died. She traveled across the plains in the Martin Handcart Company, which her father, Edward Martin, captained.

August 12, 1940

Mrs. Mary Ann Barrett Burningham, 92, who crossed the plains in 1864, died. Until 1927 she was a constant resident of Bountiful.

August 23, 1940

Among the out-of-town visitors to witness Salt Lake's premiere of "Brigham Young" was a grandson of the Prophet Joseph Smith, Israel A. Smith, a member of the first presidency of the Reorganized Church.

August 24, 1940

Death claimed Phillip Stringham, 84, of Maeser, Utah, prominent stockman and Church worker, and brother-in-law of President Heber J. Grant.

August 25, 1940

Mrs. Jane Knowlton Kimball, 73, widow of the late President J. Golden Kimball of the First Council of Seventy, died in Salt Lake. She had been an invalid for two years from injuries suffered in the automobile accident in which her husband was killed.

September 14, 1940

Mrs. Anna Vincent, formerly of Beaver and now of Park City, Utah, celebrated her one hundredth birthday anniversary. She has been an active Relief Society worker.

PANGUITCH D. U. P. ERECTS MARKER

MARKING the site of the old fort which was built when Pangutch was first settled, the Daughters of Utah Pioneers unveiled a monument on September 5 on the school grounds. Representatives of five southern Utah counties, in district convention at the time, were present at the dedication.

ROLL CALL OF MISSIONARIES RELEASED DURING AUGUST

THE *Era's* monthly honor roll of those who have completed their term of uninterrupted missionary service in fields near and far includes the following:

From the Argentine Mission: Joseph D. Earl, Washington, D. C.; Rolf L. Larson, Lakeside, Arizona; Robert T. Standing, Salt Lake City; Max L. Willis, Snowflake, Arizona.

Australian: Donald I. Hogen, Midvale, Utah.

Brazilian: Robert K. Cutler, Pasadena, California; Melvin H. Morris, Salt Lake City.

California: Edna Brimhall, Provo, Utah; James C. Cahoon, Cardston, Canada; Harold L. Glover, Midvale, Utah; Melvin S. Huntsman, Enterprise, Utah.

Canadian: Llewellyn G. Bodrero, Logan, Utah; Joseph F. Cooper, Glendale, California; Leonard B. Cumard, Mesa, Arizona; O. Richard Eskelson, Salt Lake City; Alma G. Evans, Raymond, Canada; Rulon A. Hendrickson, Payson, Utah; Elma Holley, Ogden, Utah; Jay W. Lees, Salt Lake City; Benjamin C. Olsen, Springville, Utah; Delightra K. Passes, Ogden, Utah; Melva Peterson, Bamwell, Canada; Joseph H. Smith, Jr., Salt Lake City; Virgil H. Smith, Salt Lake City; Wilford W. Woolf, Provo, Utah.

Central States: James B. Blake, St. Anthony, Idaho; John H. Grimshaw, Cedar City, Utah; Kathleen Hamblin, Phoenix, Arizona; Frederick R. Hardy, Salt Lake City; Walter C. Johnson, Salt Lake City; Audrie M. McCashland, Salt Lake City; Angie Mace, Deseret, Utah; Worth L. Phelps, Mesa, Arizona.

East Central States: Myrna Black, Antimony, Utah; Keith H. Brimhall, Mesa, Arizona; Adrian Clinger, Salt Lake City; Grace J. Dalton, Marysville, Utah; Grace Foster, St. George, Utah; Marion J. Hair, Midway, Utah; Alice Haroldsen, Idaho Falls, Idaho; Errell E. Hendry, McGill, Nevada; James L. Jex, Provo, Utah; Donna Lewis, Bountiful, Utah; A. Rose Muegliston

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MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED SEPTEMBER 9, 1940—DEPARTED SEPTEMBER 19, 1940

First row, left to right: Vernal Dennis Wardle, Pres. Don B. Colton, Wuta Terazawa, Eva L. Croxford, Twila Dunn, Laura Van Cott, Freda Mathews, Melvyn Standage, Joe B. Zuniga.
Second row: Dennis Lyman Farley, Harold J. Griffin, Le Van Hardy, Alda Kendrick, Blanche Robbins, Blaine L. Hunter, Monse L. Smith.
Third row: R. Dean Rothe, Franklin B. Pagniere, Irving D. Muir, Kenneth H. Brown, Lucile McAllister, Pershing Cook, Grant M. Christensen, Earl R. Perkins.
Fourth row: Lowell B. Bishop, Don Jones, Sherman Davidson, Lyle E. Millett, Vilda Bennett, David E. Adams, Lynn Burton, Dale Wall.
Fifth row: H. Preston Whitehead, Kirk C. Nielson, Clair B. Johnson, Max Elliott, Harvey Webb, Maxwell Bentley, C. Gordon Watson, Nishan H. Sheranian, Darwin J. Sorensen.
Sixth row: James H. Martin, Jr., Jey A. Miller, Robert H. Flake, Eugene K. Amundsen, George N. Weston, Jr., Ray B. Emery, Paul C. Wallace, Vernon M. Olson.
Seventh row: Charles Middleton, Crawford Gates, David H. Plewe, Edgar R. Holm, Clifford B. Thomas, Jack K. Lunt, Oakley J. Ray, Dean P. Sargent, Spencer D. Gardner.
Eighth row: Alfred T. Richey, Jr., Thomas B. Dowsy, Thomson J. Harold, Rex L. Harold, Orin R. Woodbury, Dale H. Johnson, Richard R. Clawson, J. Glen Erickson.
Ninth row: J. LeGrand Forsyth, Donald Gale, Ralph F. Frogley, John P. Christiansen, Paul J. Updike, John S. Smith, Eugene V. Eversen, Win. E. Berrel, Instructor.
Tenth row: Ward R. Clark, Donald F. Tilton, Rex L. Campbell, Richards Durham, Rex Price, Lyle Fackrell, LeRoy Dreschel, A. Carlisle Mackay, Winnet McComber.

Editorial

THE GENERAL CONFERENCE

THE One Hundred and Eleventh Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, with general sessions each day at 10 a. m. and 2 p. m. The general Priesthood meeting will be held in the Tabernacle on Saturday, October 5, at 7 p. m.

The First Presidency.

Wm. F. Poole
John A. Clark
David O. McKay

The Fallacy of Averages

FOR some time a comment has been urging itself concerning the fallacy of averages. We are sometimes inclined to look with a good deal of smug satisfaction upon columns of assorted figures which seem to prove that all is well with the average. But such statistical indulgences seldom take all of the facts into consideration. This elusive individual known as the average is rarely found. And the fallacy of averages comes when we fail to take into account what is above and below the average.

The fact that the average man tries to meet his just obligations doesn't improve that great class of men and women who do not meet their obligations. The fact that the average man is not starving, does not tell us anything about the man who is starving. The fact that the average man tries to observe the commandments of the Lord and the rules of life does not give us any picture of those who break all of the commandments and ignore all the rules. The fact that the average man can be reasonably well trusted doesn't help us with those who cannot be trusted. The fact that the average rainfall in the country is adequate, does not void the fact that there may be floods in some places and burning drouth in others. The fact that the mean temperature of a certain town is 70 degrees does not take into account the fact that it may be sub-zero in winter and unbearably hot in summer.

If parents rear a family of four children and three of them live according to the best things in life and one of them is a disgrace to all that is considered to be good, it might be said statistically that the average of that family is acceptable—but that does not remove the heartache to parents and the sorrow to others, caused by the one who was not "average."

The Savior of the world once preached a sermon on the fallacy of averages when He spoke of the ninety and nine, and the one lost sheep. If the shepherd had been impressed by averages, he would have been content in the knowledge that most of his flock was safe and he would not have gone forth to seek the one who was lost.

Sometimes in our Church activities it would seem that we are inclined to take much satisfaction in long lists of figures, showing an "average of twenty per cent attendance," or "an average of fifty per cent enrolled," or "an average of so many

dollars per capita"—but beyond this falsely comforting thing called the "average" there remains an immeasurable amount of work to do.

This thought is fundamental to our Gospel thinking. It does not matter how good or how poor the "average" is—men and women are still individuals, and must realize or fall short of salvation as such. This is the very essence of individual salvation, and statistical averages have no significance, except as they may represent the condition of the individual, actually and not theoretically.

The Father of us all has said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man"—all men. (*Pearl of Great Price, Moses 1:39.*) The fact that the "average" child of God may realize in a measure those things which God has prepared for him will not satisfy Him whose children all men are. There are still the wayward and the disobedient to be redeemed, and the poor and the suffering and the disheartened to be looked after. We are not justified, therefore, in taking weak refuge in smug columns of figures that tell us what is true on an average, because averages are fallible, and above them and below them are many things yet to be considered and accounted for and corrected and accomplished.—R. L. E.

And So to College!

AS THE doors of the universities swing open, thousands of young men and women enter, eager to train themselves for better living. They think that college will answer all their questions and point the way for the accomplishment of all their dreams and ambitions, hopes and desires. They feel that the magic letters "A. B." attached to their names will constitute an open sesame to life.

But at best the universities can only take what the students bring them and work upon what the students themselves are. Some pertinent questions could be asked by each student as he enters. The first might well be, "What am I taking with me to this new endeavor?" And his answer, it is hoped, will place at the top of his list: faith—a deep and abiding faith in the residual goodness of the world and an unshakable belief in a personal God. Other items he will have on his list are enthusiasm, which will keep him vigorously doing right; willingness to work; eagerness for study; an active imagination which will enable him to foresee the fruits of good action and the bitter dregs of bad; intellectual honesty, which will make him know that it is better to fail a subject than ruin his character; and courage, which will enable him to stand by what he knows to be right.

The second question which he might ask is, "Where am I going?" Some definite goal should be in the minds of those who enroll. It is essential that they have some idea of the vocation which they wish to enter. Opportunity and vision go hand in hand, and unless the vision of the work that is to be done is clearly in mind, the studies pursued will frequently have little practical value. While it is true that the vocation chosen early in life may be changed later, people have found that the positive studies pointing to one goal have been of value when the vocation was

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EVIDENCES AND RECONCILIATIONS

xxx. Are Communism and Its Related "Isms" Preparatory to The United Order?

THE United Order is the popular name of an economic system revealed to the Prophet Joseph Smith. It is sometimes called the Order of Enoch, since it was practiced by that patriarch and his people. It is also spoken of, and more correctly, as the Law of Consecration because of its vitalizing, directing principle. (Doc. and Cov. 42:32.) Its structure and operation, as far as given, are described in the Doctrine and Covenants, notably in sections 42, 51, and 104.*

The United Order rests upon the doctrine that spiritual and temporal activities are based upon the same or similar eternal laws. The laws that prevail in a spiritual sphere must measurably govern temporal existence. A Zion on earth can be built only by the application of the laws of the celestial kingdom. (Doc. and Cov. 105:5.)

Therefore, since the Gospel holds out to all men the promise of eternal life and the possibility of the same degree of exaltation, if certain laws are obeyed, it seems reasonable that there must also be laws which, if obeyed, will enable all men to attain the same degree of temporal salvation. Equality in the life to come is promised the faithful; equality in life on earth is also promised if the way of the Lord is followed. This must be so, "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things." (Doc. and Cov. 78:6; also 104:15-17.)

A full understanding of the United Order requires careful study of the revelations on the subject. In briefest outline it is formed and operated as follows: It is organized under Church authority by the voluntary action of a group of men holding the Holy Priesthood and their families. All officers are drawn from the membership of the Order. All members, upon entrance into the Order, pool their resources, that is, place them, as a consecration, in the common treasury of the Order. (Doc. and Cov. 42:32, 33.) Each man is then given, from the treasury, his "portion" or "inheritance," that is, the means or capital with which to make a living for himself and his family—a farm and implements for the farmer, a shop and tools for the mechanic, etc. (Doc. and Cov. 51:3.) As the youth within the Order grow into maturity they are likewise given their "inheritances" from the common treasury. His "inheritance" is deeded to each member; it is his very own; it is private prop-

erty. This "inheritance" he is free to use as he chooses. His free agency is carefully guarded. (Doc. and Cov. 51:4; 104:73-75.) He is under one obligation only: to be loyal to the Order and to be wise and industrious in the use of the "portion" given him. Especially, the idler has no place in the Order. (Doc. and Cov. 75:29.)

Should the use of a man's "inheritance" yield a surplus above the needs of himself, his family, and his business, such surplus is placed in the common treasury, for the benefit of the Order, to provide inheritances for the young, to care for the unfortunate, and for all ventures and institutions for the public benefit, as may be approved by the membership of the Order.

Should a man, because of insufficient natural endowment, or caught by uncontrollable circumstances, fail to make his inheritance yield enough to meet his needs, he would receive assistance from the common treasury. The fortunate would thus assist the unfortunate. None would be allowed to suffer.

The principles operating in such a "United Order" are almost self-evident. The Order rests upon the acceptance of the Gospel, faith in God, Jesus Christ, and the Prophet of the Restoration, and the moral and spiritual life required by the Gospel. It is formed for the benefit of each individual member. The members do not exist for the welfare of the Order but the Order for their benefit. The equal rights of men to seek prosperity are recognized. The right of free agency is strictly respected. Every man is given an equal chance in life as he is given his "inheritance." The unequal powers of man are acknowledged; but no man is allowed to suffer because of lack of capacity or natural inhibitions. Relative equality in possessing the material joys of life is preserved by returning the surplus to the common treasury. Love of man for man is ever present. In structure the system is not involved, and in practice relatively simple. But it requires, on the part of every member, a recognition of the brotherhood of man, and a rigid will for the common good.

Clearly, the results of the United Order would be most beneficial and glorious. Not only would the poor and weak be assisted, but that earthly equality would be brought about which is a necessary preparation for the celestial world. (Doc. and Cov. 78:6, 7.) All would have the opportunity of improving their talents; they would seek one another's interest and do all things with an eye single to the glory of God. (Doc. and Cov. 82:18, 19.)

The United Order has actually been tested by the Church, during short periods, in Ohio, Missouri, and Utah. Its power to benefit humanity has been demonstrated. But it was also found that few men were prepared to render full service in such a venture. Men must cast off their selfishness to be worthy members; they must revise many traditions handed down through generations of time; and they must build in their hearts an unwavering love for their fellow men. All this requires self-discipline over many years. Then, too, persecution from the outside made it difficult to live under the United Order.

These and other con- (Continued on page 633)

*Joseph Smith always referred to the plan as the Law of Consecration and Stewardship, whereas the Utah experiments established under the direction of Brigham Young were known as the United Order. For a discussion of differences between the two in principle and practice see *Priesthood and Church Welfare*, pp. 126-131. In the present instance, "United Order" is used as the popular term for the original plan of Consecration and Stewardship.

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Homing

ONE PATTERN

By Lucia Mallory

"THE Mary Schaffner Scholarship in Home Economics is awarded to Joyce Rowley."

A tall, fair girl stepped out from her place among the gray-clad seniors to accept the gift from her high school principal. Before she resumed her seat, she turned to smile happily at her mother, who sat in the front row of the section reserved for parents.

From my own seat on the other side of the auditorium, I caught a glimpse of the love and pride in the mother's answering smile.

Walking home from the Commencement Exercises with my friend, Flora Barron, I recalled that smile and spoke of Joyce Rowley's achievement.

"There is a little story behind Joyce's success that I think you'd like to hear, Lucia," Flora told me.

Knowing how much Flora had contributed to the welfare of her own and other people's children, I was not surprised, as the story unfolded, to learn that she had had a part in Joyce's success.

"The Rowleys have been our neighbors for years," my friend began. "There are three girls in the family. Ruth and Genevieve were in high school when Joyce was born. Both were brilliant students, graduating with the highest possible honors. They went through the state university with the same fine scholastic records and became successful teachers. Ruth is now at the head of the history department in a large high school, and Genevieve is married."

"Joyce was a chubby, happy child whom everyone in the neighborhood loved. She liked nothing better than to come over to help me take care of Jack and Helen when they were babies, though she was only a few years older than they."

"Mrs. Rowley found her youngest child entirely satisfactory, until she started to school. Then she was dismayed to discover that Joyce could not, or did not, win honors by her achievements, as her sisters had done. It was true that she did not fail; she simply passed with average grades."

"Joyce was contented in school until her mother began to nag her and urge her to do better work. The child was kept in from play and made to study after school. She was scolded because she brought home report cards with grades 3 instead of the 1's her mother thought she should be able to attain. Everyone could see that the little girl was losing her happy disposition and becoming conscious of inferiority."

"My chance to help came one evening when Mrs. Rowley brought the offending report card over and asked me, as an old teacher, how she could wake the child up!

"Don't you know that children can't all be cut to one pattern?" I asked her. Ruth and Genevieve were fine students, but Joyce has her own excellencies. Don't you remember the day that our club met with you last winter, and Joyce came home from school and slipped out into the kitchen and quietly washed all of the dishes for you? How many ten-year-olds could prepare a simple meal for their fathers as Joyce does when you have a headache? I'll tell you, Mrs. Rowley, all of the fine grades in the world could not enable me to keep my house clean or take good care of my babies. That was something I had to learn when

I stopped teaching school. There isn't a greater career for a girl than homemaking, and Joyce has already made a fine start in that direction!"

"To my great relief, Mrs. Rowley accepted my advice in the spirit in which it was offered. You saw the end of the story when Joyce received her scholarship. Mrs. Rowley needed only to learn that one pattern of ability and achievement would not fit all of her children. Since that time, she and Joyce have been the happy mother and daughter that you saw this evening."

Here's How

HOUSEWIVES should familiarize themselves with the new federal grading law which requires that all Tuna canners must show grade on label. Below are the various labels and what they signify:

FANCY SOLID PACK TUNA

This grade must be the almost whole steak of the small (under 50 lbs.) better flavored tuna.

GRADED (or Shredded) TUNA

This is the best grade of the ready-grated style from choice tuna machine-packed for economy.

STANDARD TUNA (or no grade marked)

This grade may be 25% pieces and 75% whole from the larger tuna of less desirable flavor.

TUNA FLAKES

This label permits use of the leftover pieces or trimmings.

There are four varieties of Tuna (Albacore, Yellowfin, Bluefin, and striped) but the variety is usually not mentioned on the label because all are of fairly equal quality. Above-mentioned leading brands of fancy tuna are both Yellowfin variety.

Yellowtail and bonito are not tuna and it is illegal to label or advertise these cheap fish as tuna.

MILK—THE ALL-SEASON FOOD

DAIRY products are the basis of meals at any season and are particularly needed in fall when children are active in school—and when meal planning is a renewed problem for the mothers.

We can expect milk to have admirable qualities because it is made by nature seemingly intended exclusively as a food. Nature did her best to insure to humans and all other mammals proper nourishment during infancy. Mother's milk is best for the baby. Cow's milk is best for the calf, bear's milk for the cub, and lion's milk for the whelp. When the milk of an animal is used to nourish the young of the human species, it should be modified. That is why cow's milk is usually modified to adjust it to the needs of the baby.

Pasteurization has long been recognized as the best means of making milk safe. Within recent years additional improvements in modifying cow's milk have been developed—irradiation, for enrichment with precious sunshine vitamin D, and homogenization, or the breaking up of the fat globules into

smaller particles, for greater digestibility.

Milk has a pleasant flavor and is a general favorite among all classes of people. Milk contains sugar, fat, protein, and mineral salts. It is the best source of calcium (lime), which is essential for building strong teeth and bones.

One of the advantages of milk is that it may be used in a great many ways. Cream, ice cream, cheese, butter, and buttermilk add substantial and valuable variety to the diet in savory, nutritious, and useful forms. Milk helps to make good sauces, cakes, bread, and confections.

Cooks' Corner

By Barbara Badger Burnett

Tuna Macaroni Dinner

- 1 1/2 cups macaroni shells
- 1/2 teaspoon chopped onion
- 2 tablespoons butter
- 3 tablespoons flour
- 1 1/2 teaspoons salt
- 1/4 teaspoon pepper
- 1/2 teaspoon paprika
- 1 1/2 cups evaporated milk
- 1 cup water
- 1 1/2 cups grated tuna
- 1 cup canned peas, drained
- 1/2 cup buttered bread crumbs

Cook shells in boiling, salted water until tender. Cook onion in butter until onion is slightly browned. Add flour and seasonings and blend. Add milk and water gradually and cook, stirring constantly until thickened. Place half the cooked shells in a greased baking dish. Add tuna, peas, and half the sauce. Add remaining shells and sauce. Top with crumbs and bake in a moderate oven (350°) thirty minutes.

Fresh Corn Chowder

- 2 slices fat, salt pork
- 1 onion
- 2 cups potatoes, cut in half-inch cubes
- 3 1/2 cups boiling water
- 2 cups freshly cut or canned corn
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 1/2 cups milk
- 1/2 tablespoons butter
- 1 tablespoons flour
- crackers

Cut fat salt pork in small pieces and fry slowly in a kettle. Add sliced onion and cook five minutes. Add cubed potatoes and boiling water. Simmer slowly until potatoes are tender.

(Concluded on page 612)



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Homing

(Concluded from page 611)

toes are soft. Add corn and seasonings. Add the milk. Melt butter, add flour, and blend thoroughly. Add gradually to chowder, stirring until slightly thickened. Pour over crackers.

Pear and Grape Salad

Place a large peeled pear half (fresh or canned), hollow side up, on a green grape leaf or on lettuce. Blend a package of cream cheese with two tablespoons cream and fill the center of the pear halves. Cut grapes in half and remove seeds. Press the grape halves, cut side down, into the cheese, covering the pear completely, so that it resembles a big bunch of grapes. Serve with French dressing.

Tomato Salad Plate

6 medium tomatoes
salt and pepper
1 1/4 cups tuna
1/2 cup diced cucumber
1 teaspoon lemon juice
3 tablespoons mayonnaise
6 tablespoons French dressing
1 can asparagus tips
lettuce
pimiento
stuffed and ripe olives
12 deviled egg halves

Cut a slice from stem end of tomato and remove pulp. Sprinkle with salt and pepper and invert tomato on plate to drain. Chop and drain tomato pulp. Mix one cup of this with tuna, cucumber, lemon juice, and mayonnaise. Season with salt and pepper; chill. Pour the French dressing over the asparagus and chill. Fill tomatoes with

tuna fish mixture; arrange on lettuce leaves on a large platter. Between the tomatoes arrange servings of asparagus and place a strip of pimiento on top. Around the edge of the platter arrange the deviled eggs; garnish with slices of stuffed olives and small wedges cut from ripe olives.

Jonathan Pie

5 slices cinnamon toast
2 cups apple sauce
1 package Royal Vanilla Pudding
2 cups milk
2 egg whites
3 tablespoons sugar
1 teaspoon lemon juice
grated rind of 1/2 lemon

Make cinnamon toast, removing crusts and toasting lightly. Line the bottom and sides of shallow baking dish with pieces of toast. Pour in slightly sweetened apple sauce. Mix the vanilla pudding and milk to make smooth paste. Bring slowly to boil, stirring constantly; cool. Pour over apple sauce. Beat egg whites until stiff; add sugar slowly, beating in well. Add lemon juice and grated rind. Drop by spoonfuls on top of vanilla pudding. Bake in a moderate oven at 350° until meringue is brown.

New Chocolate Pie

1 package chocolate pudding
2 cups milk
1 cup graham cracker crumbs
1/2 cup butter, melted
1/3 cup sugar
whipped cream, sweetened

Mix pudding with milk; bring to a boil. Roll graham crackers to make fine crumbs; add the melted butter and sugar and mix well. Spread on the bottom and sides of pie pan to make a crust. Pour in the hot chocolate pudding mixture; cool, then chill

in refrigerator. Before serving, garnish with sweetened whipped cream.

On the Book Rack

(Concluded from page 603)

With the outbreak of the first World War, his opportunity came. With Thomas Masaryk, to whom Benes proved himself completely loyal, he began to influence the Allies with the desirability of establishing the Czechs as an autonomous nation. After the war when the Allies began to plan for permanent peace, Benes became an important factor in the League of Nations, which may yet prove to be his greatest contribution to the world. Following the break-up of what he fondly believed would assure small countries of their rights, and the Munich debacle, he resigned from his post and made his first trip to America to lecture on democracy under the auspices of the University of Chicago.

As great a figure as he was in success, he is greater in adversity. A man to admire is Eduard Benes.—M. C. J.

WILD ANIMALS

(Compiled by Frances E. Clarke, Macmillan Company, New York, 1939, 335 pages, \$2.50.)

IN THIS collection of "great wild animal stories of our day," the compiler has included stories by William Beebe, Laurence Houman, Edison Marshall, Dallas Lore Sharp, and many other noted writers of today.

In addition to the recognizable animals treated, the story about the newly imported Koala bear is tragic; the essays are provocative of thought; and all in all, the book is invaluable in teaching a better understanding of wild animal life.—M. C. J.

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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

RENEWED OPPORTUNITIES

THE heated summer season has passed with its effects in slowing up quorum activities. With the coming of cooler weather and increased activity in many lines of effort recurs the opportunity to put more life and vigor into quorum activities. Quorum officers will probably not be slow to recognize the changed situation and will have planned for it.

But going back a step, the stake authorities should make sure that all quorums are fully organized. Vacancies, if any, should be filled as soon as possible. Next, quorum presidencies should immediately fill any vacancies in their committees. With the machinery thus set up careful preparation for its functioning is next in order. A careful examination should be made of the work to be done, a decision reached of who shall do it and the cooperation of the workers secured. Key positions should never be filled by people who will not or cannot work. Otherwise the importance of the thing to be done is heavily discounted in advance. Otherwise the form of the organization rather than its effectiveness would appear to be the most important.

Rightly understood, an opportunity to serve in the Lord's work is seen as a precious privilege and cannot be neglected without serious consequences. Growth depends upon properly directed activity. Stagnation and decay result from doing nothing. These are the least results. In addition, there may be divine condemnation. For failure to act when it is a responsibility to do so is a disservice to the Lord, denying, as it does, a blessing to one or more of our Father's other children. "We serve the Lord by serving our fellow men."

Let not officers or leaders in Priesthood quorums fail to feel the heavy responsibility of their positions. Consistency and honesty require them to be active in discharging their duties. Let the season 1940-41 stand out for the quantity and quality of quorum activities.

ROLLS AND REPORTS

ALL those who are responsible for the keeping of records and making of reports of Priesthood groups and quorums (that is, presidencies and secretaries) should be advised of the following:

(1) The new 1940 roll books for Priesthood quorums and groups provide for the keeping of all data necessary for the annual reports that will be called for by the Presiding Bishop's office near the close of 1940. These roll books are simpler, that is, call for

less data, than those in use during 1939. They can be obtained, of course, from the Desert Book Co.

(2) The quarterly reports called for by the Council of Twelve are separate and distinct from the annual reports. The information they call for is indicated on the report forms of each quarter. Since the questions on the forms differ somewhat from quarter to quarter, only forms for the current quarter, that is, the quarter being reported, should be used. Unused forms of former quarters should never be used to report the current quarter, for example, forms, for the second quarter, 1940, should not be used to report the third quarter, 1940. The heading printed on the form always tells the quarter to which it belongs. In many cases those making the reports seem to have overlooked this point.

ANTI-LIQUOR-TOBACCO COLUMN

ITEMS OF INTEREST

IN an address recently given in Los Angeles, Mr. Roger Babson, well-known economist and a presidential candidate, is quoted by the *National Voice* as saying:

Our national income last year was 68 billion dollars, or \$170 less for every man, woman and child than it was sixteen years ago. In the meantime the cost of liquor, crime, gambling, etc., has increased over \$70 per capita per year during the last sixteen years.

Our aim is total abstinence of every Latter-day Saint.

Reports from England indicate that the British drys are vigorously campaigning for prohibition as a necessary step in winning the war. The need for saving agricultural supplies is a potent argument for prohibition.

Laxity in law enforcement was blamed by the Philadelphia Criminal Justice Association for an increase in all classes of crime in that city during the first quarter of this year. A statement of this kind will be accepted as true by every observing person.

In Salt Lake County a committee of competent, influential members on which each of the fifteen stakes is represented is cooperating with the County Attorney's office for the enforcement of the laws against the sale of tobacco to minors. Will stakes in other counties, such as Cache, Weber,

Davis, Utah, etc., please do likewise?

Roger Babson is reported as saying the first aim of the new Prohibition Party is to have character education the basic good of schools and colleges. This is fine. To be of value religion itself must be rooted in good character.

GOOD FOR THE JUDGE

THE *National Voice* reports that Judge Harry S. McDevitt of Philadelphia announced that without exception, every drunken driver who appears before him for a sentence will be jailed. "It will make no difference how rich or influential the driver may be, the court will not be impressed by friends who try to intercede for him." In addition to being jailed all drunken drivers will have their driver's license revoked, the Judge announced. This stand of the Judge seems to have come, in part at least, from the efforts of organized Vigilantes who have worked to mobilize public opinion against drunken driving.

Would it not be well to make it illegal for anyone under the influence of liquor to drive on the public highways and to punish violators severely?

STOP SMOKING

How can an addict stop smoking? For an answer did you read Mr. Cooper's article in the August number of the *Era*?

THE CAMPAIGN PROGRESSES

MUCH interest has been shown and work done in our total abstinence campaign. Many thousands of copies of the paper "America Awake," the leaflet "Who Has A Right To Drink?" and pieces of other printed matter have been distributed during recent months. Another printing of 60,000 copies of "Alcohol Talks to Youth" has been made.

The Presiding Bishop's office has prepared material, soon to go to the field, that will specially appeal to boys.

The M Men and Gleaners of the M. I. A. are planning to enter the Campaign in a new and effective way. Definite announcements will be made when they are ready.

The Priesthood quorums and the General Boards of Relief Society and Primary are all actively at work promoting the interests of the campaign. We are all united in our great objective to secure total abstinence in every Mormon home.

(Continued on page 614)

REPORT FROM GRANT STAKE

FROM month to month in this column and in circular letters that have been sent to the field, the general committee has urged stake committees to use their initiative in sponsoring an effective program in their stakes against the use of liquor and tobacco. The request has also been made that any unusual features or successful methods be reported to us so that all stakes may have the benefit of this experience. A few stakes have sent in encouraging accounts of their activities. We hope that sooner or later all will make similar reports. Brother N. H. Hansen, Chairman of the Campaign Committee in Grant Stake, reports a number of things his stake has already accomplished and several features of the program they now have in progress.

After the stake and ward committees were organized and had widely distributed the "three booklets," had shown the Sunday School film to over 2,000 people and the Morris Film to over 700 (with plans to finish this showing during the coming winter), they considered various suggestions which might be sponsored as stake projects. Through their cooperative efforts they placed two eight by thirty-six inch hand-painted, varnished placards in each classroom in all the wards of the stake. Quotations were used from famous men and women and the placards rotated so there are different statements in every class room each week. This project will take a year to make a complete cycle of the placards.

Another one-year project they are planning is to have a lecturer give a demonstration and lecture with a special chart in every class in the stake.

At the present time they are engaged in distributing the leaflet "Who Has A Right To Drink?" to every home in the stake. The Relief Society teachers and ward chairmen are cooperating fully in this activity.

Among the Melchizedek Priesthood, they are making every effort to put over the "campaign of persuasion" by the personal contact method. They have a personal contact director and an assistant who are emphasizing this work in the Melchizedek Priesthood quorums.

The Aaronic Priesthood has two projects on which they are working: One is to have a five-minute testimonial by a Priest or Teacher each week in sacrament meeting at the beginning of the regular program. They alternate each week, but use the same subject, "Why I Do Not Use Tobacco." The Deacons are taking part in a Scrap Book Contest in which the quorum endeavors to make a scrap book with each member contributing one page. Prizes will be given to the quorums in each ward and the stake exhibiting the best Scrap Book at the time set.

The other project of the Aaronic Priesthood is an essay contest. Each boy will be furnished with a copy of a booklet and expected to write a 500-word essay. Prizes will be given for the best in the quorums and in the stake. The following subjects will be used: Priests—"Alcohol Talks to Youth"; Teachers—"Nicotine on the Air"; Deacons—"The Word of Wisdom in Practical Terms."

All will agree that the activities of this stake campaign committee are very commendable. We congratulate them for their interest and resourcefulness, and encourage other stakes to follow this splendid example.



HERE ARE PICTURED THE PERSONNEL OF THE PORTLAND STAKE MISSION PHOTOGRAPHED AT THE JULY STAKE MISSION CONFERENCE. THEY ARE STANDING IN THE DOORWAY OF THE PORTLAND STAKE TABERNACLE, 2931 S. E. HARRISON, PORTLAND, OREGON

In the front row are, from left to right: Cecil Larson, mission secretary; Archie Griffin, stake mission president; L. A. West, counselor, Portland Stake presidency; and George L. Scott, stake president.

Melchizedek Priesthood Outline of Study, November, 1940

TEXT: *Priesthood and Church Government.*

(See also supplementary readings, problems, and projects below)

LESSON XXXI

THE AARONIC PRIESTHOOD: NATURE AND AUTHORITY

(Read chapter 13, pp. 166-170)

- I. Origin and meaning of name
 - a. Priesthood of Aaron because conferred on Aaron and his seed
 - b. Lesser Priesthood because an appendage to Melchizedek Priesthood
 - c. Levitical Priesthood an appendage to Aaronic
- II. Career of Aaronic Priesthood on earth. (Consult series of articles by Orson F. Whitney beginning in *Improvement Era*, April, 1940, p. 233)
 - a. Instituted among Children of Israel in wilderness
 - b. Functioned from generation to generation in Israel until John the Baptist
 1. With coming of Christ, John the Baptist commissioned to close Mosaic dispensation
 2. John the Baptist last man to hold keys of Aaronic Priesthood
 - c. Restored by John the Baptist to Joseph Smith and Oliver Cowdrey
- III. Authority of Aaronic Priesthood
 - a. General commission: John the Baptist's message (D & C. 13)
 - b. Spiritual powers (See Supplementary Readings No. 1)
 1. To hold Priesthood and pass it on to others: Keys of the ministering of angels
 2. To preach Gospel of repentance
 3. To baptize by immersion for remission of sins
 4. To act as standing ministers to the people in their need
 - c. Temporal powers
 1. To attend to secular affairs of Church
 2. Responsibility to look after poor, widow, orphan
- IV. Progression in Aaronic Priesthood
 - a. System of progressive experience and advancement
 1. Deacons 12-14 years of age
 2. Teachers 15-16 years of age
 3. Priests 17-18 years of age
 - b. All worthy male members beneficiaries of the system
 - c. Responsibility for welfare of Church a common concern

- V. Diagrammatic representation of duties and authority (see text, page 166)

Problems and projects:

1. Call for a review of the history of the Aaronic Priesthood on earth based on a reading of Whitney's *The Aaronic Priesthood*, beginning in *The Improvement Era* for April, 1940, page 233, and appearing monthly in consecutive instalments.
2. How do the duties of the Aaronic Priesthood offices compare with those in ancient Israel, with those in the Church early in this dispensation? Are the modern counterparts in keeping with the original, fundamental responsibilities and powers of this Priesthood?
3. Why can't we possibly enumerate all the duties of any office in the Priesthood? How will new conditions continually arising in the Church affect the requirements and responsibilities of each office, yet keep them within the limits originally prescribed for each?
4. Ask the Aaronic Priesthood supervisor in your ward to give you his views on the suitability of the system of progressive experience and advancement as he has seen it in operation. In what ways does the age division fulfill boys' needs?

LESSON XXXII

THE AARONIC PRIESTHOOD: ORGANIZATION, OFFICES, AND QUORUMS

(Read chapter 13, pp. 171-178)

- I. Outline of Aaronic Priesthood supervision in stakes and wards (see text, page 171)
- II. Quorum organization: the revealed order
 - a. Quorum formed of required number or majority
 - b. Class organization formed when not sufficient number for quorum
 - c. Orders of Priesthood should meet in separate quorums or classes
- III. Deacons
 - a. Organization
 1. Twelve form quorum
 2. Presidency within the quorum
 - b. Duties (See Supplementary Readings No. 2)
 1. Primarily to assist Teachers, Priests, and Melchizedek Priesthood
 2. To learn of duties and authority of higher offices

IV. Teachers

- a. Organization
 1. Twenty-four hour quorum
 2. Presidency within the quorum
- b. Duties (See Supplementary Readings, No. 3)
 1. Function as immediate watchmen over the Church
 - (a) Monthly visits to homes of members
 - (b) Constant ministry in strengthening Church
 2. Pass Sacrament
 3. Respond to call of bishop in numerous ward services
- c. Ward Teachers
 1. Appointed from orders of Melchizedek Priesthood
 2. Function as regularly ordained Teachers
 3. Dignity of calling: example of Joseph F. Smith

V. Priests

- a. Organization
 1. Forty-eight hour quorum
 2. Bishop presides as president
- b. Duties
 1. Include duties of Teacher and Deacon
 2. May administer Sacrament
 3. May baptize
 4. May ordain Deacon, Teacher, other Priest
 5. May lead meetings when Elder absent

VI. Bishops

- a. Presidency of Aaronic Priesthood
- b. Classes: General and local

VII. Preparation for and training in Aaronic Priesthood: Bishop's responsibility for young men (See Supplementary Readings, No. 4)

VIII. Ordination and setting apart

- a. Certificate as evidence of ordination to every office
- b. Setting apart of officers

Problems and projects:

1. Have someone prepare for reading and brief comment the references found in the Book of Mormon and the New Testament to the office of Deacon, Teacher, Priest, Bishop.
2. Invite a Deacon, a Teacher, and a Priest to your lesson period and hear from each how he feels concerning his duties. What testimonies have they obtained while fulfilling their assignments?

3. "The Deacon should not get the idea that his duties are wholly of a temporal nature. The scope of his duties is quite extensive and requires study, research, and practice on his part to fill the responsibilities of his office."

"The very nature of his (the Priest's) calling—to preach, teach, expound, exhort—demands that he be acquainted with the principles of the Gospel." What do these two statements reveal concerning the larger view of Priesthood work, the view that lifts it out of the mere performance of petty duties?

LESSON XXXIII

THE CHURCH AND ITS PURPOSE
(Read chapter 14, pp. 179-184)

- I. The Church authorized and named
 - a. By command of God
 - b. According to laws of country
- II. What is the Church?
 - a. Body of believers organized by Priesthood invested with power to carry forward on earth the purpose of God as contained in His plan of salvation
 - b. The Kingdom of God on earth
 1. Keys committed to man on earth
 2. Preparation for coming of Kingdom of Heaven

III. The Church a needed instrument
(See Supplementary Readings, No. 5)

- a. Organized agency through which God deals with His children and presents His will
- b. Authority must be vested in some one organization rather than independently in every man.
- c. Organized effort brings greater progress

IV. Valid principles in Church organization

- a. Authority derived from intelligence and truth
- b. Personal freedom of man within its laws

V. Purpose of the Church

- a. To preach fulness of the Gospel: a missionary organization
- b. To establish Kingdom of God
- c. To establish peace

VI. Responsibility of the Church

- a. Concerned with whatever pertains to human welfare
- b. Content on teaching truth
- c. Charged with preservation of individual freedom; use of free will
- d. Seeks continually to discover principles
- e. Concerned with solution of practical problems
 1. Does not interfere with affairs of members
 2. Economic, educational, social problems have spiritual equivalents
- f. Called to preach Gospel

VII. Spirit of Church organization

- a. Orderly arrangement of members and officers into harmonious living body, for use and action
- b. Government by law, self-control, love

Problems and projects:

1. Have someone recount briefly the story of the Great Plan as told in *Rational Theology*, by John A. Widtsoe. How do its provisions make a Church organization essential?

2. Cite episodes from Church history illustrating how the Church is fulfilling its three-fold obligation of: 1, caring for its members; 2, spreading a knowledge of the Gospel; 3, performing ordinances for the dead. In what ways is the Church building the Kingdom of God? In what ways is it establishing peace?

3. Substantiate from personal experience or otherwise the assertions made regarding necessity of church organization in Supplementary Readings, number 5. Call for brief responses from as many quorum members as possible after the passage referred to has been carefully and thoughtfully read.

Supplementary Readings

For Priesthood and Church Government

1. What are the blessings promised to the Lesser Priesthood? They are not only to hold authority and administer in the name of the Lord in temporal things and administer in certain outward ordinances; but also there are privileges that the Lesser Priesthood enjoy far exceeding those temporal administrations. They were to have the privilege of conversing with angels. Did you ever reflect or realize how great a privilege this is! (Orson Pratt, *Journal of Discourses*, Vol. 7, p. 309.)

2. In fact, the Deacon may do many things to bless the people and make them happy, and thereby dignify his office. It is an office which, if magnified, will give its possessor a most valuable experience and

tend to broaden him out into a man of affairs in the Church. Let any young man fill this office faithfully, and he will be honored of men and blessed of God. (Keeler, *Church Government*, p. 41.)

3. What an extensive field for labor! In all his work, the Teacher must have the spirit of his calling, which is nothing less than the Spirit of God, to illumine his mind and make effective his labors. (Keeler, *Church Government*, p. 47.)

4. For some months, at least, previous to the time when a person is selected for ordination to an office in the Aaronic Priesthood, the bishopric should have such person in training. He should have learned the duties which will be expected of him. He should have shown an appreciation of the privilege. He should have manifested faith in the Gospel and evidenced good habits. He should have shown willingness to do the things that may be asked of him. Before his name is presented, the bishopric should be assured that he is prepared to fulfill these requirements. No one should be ordained to any office who does not understand the duties and responsibilities thereof.

5. Church organization furnishes food in sermons and books, and in the experience and association of good and noble men chosen because of their superiority to be the shepherds of the people; it provides men who are inspired because of their positions, Priesthood, calling, and close communication with the Holy Ghost, to reveal the mind and will of God, which is spiritual food to man; it supplies the favorable spiritual environment which in itself upholds and sustains and feeds the faithful spirit.

Church organization provides the exercise needed to make men strong, in that it supplies places and positions in which men may do work, for unless the spiritual nature is exercised in the performance of religious duties, one cannot hope to grow. It gives a systematic opportunity to visit and comfort the sick, the fatherless, the widow, the afflicted, the poor; to teach, preach, expound, and comfort, and in this direction to gain strength by doing, so that neither spirit nor body shall suffer lethargy from idleness, which is the poison of life and growth.

Church organization provides the rest and satisfaction that come only to him who has found peace with God and placed himself in harmony with his laws; and from that rest comes refreshing strength even as the body arises filled with vigor after a peaceful night of sleep to meet with the work and turmoil of the day.

Church organization provides the environment that makes men strong in resisting evil; the force of example of the valiant men and women about us is a mighty power in providing one with moral strength. Day by day under such influence we discard the thoughts, the acts, the feelings, the desires that tend to spiritual decay, even as the healthy body throws off effete matter. And as the body daily by food and air and light, gathers new material for life and growth, so the influence of Church organization enables us to discard this evil in our spiritual natures and gather up from our surroundings the good thoughts and truths that serve as food for spiritual advancement and perfection.

Church organization guards the individual from loneliness and from disaster by stimulating his hopes and ambitions, by feeding him the bread of life, and by teaching him the peace and comfort, the companionship and joy, that spring from a knowledge of the brotherhood of man and the Fatherhood of God. (*Priesthood Manual*, pp. 10, 11, 12.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

SPECIAL MEETINGS FOR ALL BISHOPRICS OCTOBER 3

WITH the approval of the First Presidency, the Presiding Bishopric has called meetings of all members of all ward bishoprics to be held all day Thursday, October 3, in Salt Lake City. This being the day preceding the October Conference, it is expected that this will be the largest gathering of ward bishoprics in the history of the Church. Also invited to the meetings are stake presidencies, stake and ward clerks, members of High Councils, and presidents of missions. The first meeting will be in the Tabernacle at 9:00 a. m. The speakers will include Presidents J. Reuben Clark, Jr., and David O. McKay, and all members of the Presiding Bishopric. A feature of the meeting will be illustrated talks on Church Beautification and the upkeep and remodeling of Church buildings by Irvin T. Nelson and George W. Ashton.

The afternoon will be devoted to departmental meetings, each member of the bishopric having charge of one department in which special topics, as listed below, will be discussed.

It is urged that stake and ward officers in the various communities co-operate in the matter of transportation to Salt Lake in order that the maximum number of those invited may be in attendance.

The complete program is as follows:

General Assembly in Tabernacle (9:00 a. m.)
Opening exercises
Address of Welcome and Purpose of Meeting—Bishop LeGrand Richards
Supervision of Ward Recreational Activities—Bishop Joseph L. Wirthlin
More Human Touch in Church Contacts—Bishop Marvin O. Ashton
Musical Selection
The Bishop—The Father of the Ward—President David O. McKay
The Temple Recommend—President J. Reuben Clark, Jr.
Illustrated Lectures—Church Beautification, Upkeep, and Remodeling—Irvin T. Nelson, George W. Ashton
Closing Exercises
Recess (12:00 to 2:00 p. m.)
Departmental Meetings (2:00 to 5:00 p. m.)
Assembly Hall—under direction of Bishop LeGrand Richards
Subjects: New Building Projects
Finances (Building)
Furnishings
Stake and Ward Budgets
Aaronic Priesthood
Fast Offerings
Barratt Hall—under direction of Bishop M. O. Ashton
Subjects: Selection of Ward Officers
Church Welfare
Remodeling and Renovating
Landscaping
Custodians
Bishop's Building—4th floor—under di-

rection of Bishop Jos. L. Wirthlin
Subjects: Accounting System
Funds: Tithing
Fast Offerings
Maintenance
Missionary
Building
Welfare Assistance
Hospitalization
Block Teaching
Church programs

Reception—Hotel Utah—(8:00 to 11:30 p. m.)
Music
Dancing
Program
Refreshments
Members of ward bishoprics and wives and invited guests

THE AARONIC PRIESTHOOD

Seventh in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

VII

THE REIGN OF THE JUDGES

OUR narrative now enters upon that portion of scriptural chronology known as the reign of the Judges. The history of this period is the history of a series of revivals, or short-lived seasons of reform, during which, the Israelites, bowed down by the weight of oppression, and humbled by their heavy afflictions, turned unto the Lord and besought Him, in penitential sorrow, to lighten the grievous load under which the nation groaned, and restore to them the freedom and prosperity they had so recklessly squandered.

The Lord heard the prayers of His covenant people, and, true to His eternal promise, had compassion upon them. He raised up from their midst deliverers, men of wisdom and valor, who championed their cause with might, and, being divinely aided in their efforts, succeeded repeatedly in throwing off the galling yoke of bondage, and restored in part the lost prestige of the Hebrew commonwealth. But no sooner was one deliverer dead, and the fear of further danger dispelled, than the people would again forget God, and, like the washed swine to their wallowing, lapse back into idolatry and the inevitable bondage from which they had so lately been freed. From this condition, in course of time, they would again be roused by the intolerable goad of oppression, and once more delivered through the instrumentality of some succeeding champion. The Judges—for that is the name by which these deliverers were known

—were fifteen in number, and their reigns, including the interregnums, cover a period of about three hundred years.

It may be supposed, by some, that these dignitaries were synonymous with bishops, who are known to us as "common judges in Israel," and it is a fact which seems to favor this theory that some of their functions were similar to those of the bishopric. Israel at that time being under the spiritual dominion of the Aaronic Priesthood, of which the bishopric is the legitimate and divinely appointed head. But, in order to bear out this hypothesis, it would have to be shown that the Judges were invariably of the house of Aaron, the only one possessing a legal right to the bishopric and the major offices of the lesser Priesthood. As such was not the case, it effectually disposes of the question. However, that some of the Judges held the Priesthood, though not governing necessarily by virtue of its authority, is not only reasonable and probable, but as certain as Scriptural testimony can make it. Secular history says this of them:

"Having rescued the people from their enemies, they became their governors or rulers, discharging their functions in accordance with the expression of the Divine will, which was ascertained in a prescribed manner. They led the armies in battle, and directed the public affairs in peace. The judge neither held the position nor exercised the power of a king; his office was but a little elevated above the mass of the people. The position was not hereditary, the judge being supernaturally designated by revelation to himself or to others. The exercise of his powers depended upon the consent of the people; and his authority did not always extend over the whole nation. Once appointed he retained his office for life; but his successor was not always chosen immediately upon his death. Intervals, sometimes very long, occurred between the Judges, in which the nation was either without a ruler, or subject to some foreign conqueror."

The names of the Judges, and their principal achievements, are as follows: First,—Othniel, son of Kenaz, and nephew of Caleb, of the tribe of Judah, who delivered Israel from the power of Chushan-rishathaim, king of Mesopotamia, after eight years of servitude. Second,—Ehud, a Benjamite, who, fifty-eight years later, killed Eglon, king of Moab, who had invaded Palestine, and drove the allied hosts of Moab, Ammon, and Amalek beyond the Jordan, inflicting upon them a crushing defeat and winning for his country four score years of peace. Third,—Shamgar, son of Anath, who led a band of laborers, armed only with agricultural implements, against the Philistines, himself slaying six hundred of them with an oxgoad. Fourth,—Barak, son of Abinoam, of Naphtali, who, responding to the call of Deborah the prophetess, headed ten thousand Israelites against an over-whelming army of Canaanites, commanded by a great soldier named Sisera, who served Jabin, king of Hazor. How Sisera was routed between Mount Tabor and the banks of the Kishon, and lost his life at the hands of a woman, while a refugee from the field of battle, are incidents too well known to dwell upon. Fifth,—Gideon, son of Joash, a Manasseh-

ite, whom the Lord raised up to deliver Israel from the depredations of the Midianites, Amalakites, and Bedouin Arabs, who had ravaged the land for seven years, carrying off everything portable of value, greatly impoverishing the country, and compelling the inhabitants to take to the caves of the earth or shut themselves up in fortified cities for security. Gideon, directed of the Lord, chose three hundred tried warriors, and arming them with trumpets, and torches enclosed in pitchers of earthenware, surprised the enemy's camp by night. At a given signal, the bold three hundred blew their trumpets, broke their pitchers, disclosing the torches, and shouted: "The Sword of the Lord and of Gideon!" A sudden panic seized the foe; roused from sleep by the unexpected phenomenon, they turned their weapons against each other, and abandoning their camp and stores, fled wildly through the darkness, pursued eager-

ly by the reserve forces of the Israelitish army. Scarcely a man of the flying host escaped over the Jordan. The Midianite power was completely broken, and Israel again was free. Gideon began his heroic career by throwing down the altar of Baal, but, strange and sad to say, afterwards allowed and almost openly encouraged the people in the practice of idolatry.

Tola, of the tribe of Issachar, and Jair, a Gileadite, are next mentioned as successive incumbents of the Judge's office. Their reigns were comparatively uneventful, or so the reticence of history concerning them would indicate. Idolatry, however, became so prevalent about this time, that God suffered the Ammonites to oppress Israel sorely. From this yoke they were finally delivered by Jephthah, a Gileadite and an outlaw, who having smitten their enemies, was made the next Judge over the nation.

(To Be Continued)

A Bishop Looks at Himself

(Concluded from page 599)

and "Be still, and know that I am God."

Then a bishop must have time, as a missionary in the field, to attend to his personal appearance. We often hear it said that a bishop must be neat and dress in good taste. Agreed! In fact, I recall introducing a friend of mine, a non-member who was sincerely interested in the Gospel, to a group of our bishops. I was proud of them, for they were an outstanding group of men. Imagine the shock when in answer to a query later, this woman said:

"I liked your bishops. They seemed very earnest and very intelligent, but most of them needed a shoe-shine!" So, you see, a bishop should have time to get a "shoe-shine."

I believe our bishops endeavor to plan their services and honestly try to have a definite message for their people from Sunday to Sunday. Do not be too quick to criticise. Instead, do your part to make the services well attended, reverential, impressive. Cooperate with your bishopric; they can do little without your help. Strive with the presiding brethren to make our services more than meetings; they should be hours of profound spiritual awakening, experiences that make God and our relationship to Him stand out as vital realities. In a word, we should worship, not just meet.

"When the Spirit of Truth is come, He will guide you into all truth." Such is the promise. Every bishop knows the power of it, and that is why he strives to obtain the sure and unerring guidance of the Holy Spirit. He will find himself stronger, his influence expanding, his testimony taking on new conviction, his whole outlook on life broader, clearer, and more tolerant. What the faithful bishop finds, every other soul may find if he pursues the same path.

Finally, there is the all-importance of little things, the humility so essential to the Christ way of life. One of the precious memories of my childhood is that of seeing a kindly bishop stopping in the street to tie the shoelaces of a distressed youngster on his way home from Sunday School. I was the youngster. The bishop has been dead these many years, yet how radiantly he lives in my memory.

A successful bishop must strive for that quality of humility, for if one would be great, he must first be "the servant of all."

YOUTH AND THE WORD OF WISDOM

TEA, COFFEE, AND TOBACCO INTOXICATION

Excerpts from the thesis of
Sheldon Ross Hunt

THE author is desirous of quoting some of the best authorities on the subject of tea, coffee, and tobacco and will begin by quoting the paper written by David H. Kress, "Tea and Coffee Intoxication."

Since coffee and tea are so universally used, it does not seem out of place to ascertain whether they are beneficial or injurious to health.

The first effect of tea and coffee, as every user knows, is stimulation. It is because of their stimulating effect that the use of these beverages has become so prevalent. The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness, having made the discovery that a cup of tea or a cup of coffee serves this purpose, naturally resorts to their use. They answer the same purpose that the whip does to a worn-out or tired horse. The whip is a poor thing to depend upon to keep a worn-out horse in trim, and yet that is what men and women are doing as they place dependence in that delusive cup day by day to keep it. It is only a question of time when medical advice and possibly a stay at some medical institution for rest and treatment are necessary. Nervous exhaustion is a disease that is becoming extremely common in countries where dependence is placed in these beverages, one of the chief causes of nervous exhaustion and insomnia in America I believe to be the dependence that is placed in these beverages to keep up and going.

The first effect of either tea or coffee is a feeling of exhilaration. This is purely a drug effect. It is a form of intoxication. The caffeine excites the nerve terminals in the stomach and through them the brain and the heart. Fatigue is for the time forgotten. The intellect is aroused, and the imagination becomes more vivid. There is, in fact, a general feeling of well-being and fitness. The trouble is, this is merely a state of nervous excitement, the effect of which soon wears off. Naturally this

state of excitation is followed by a corresponding state of debility and languor. This creates the demand for another stimulant of some kind. In other words, every artificial up, is followed by a corresponding down. The tendency, therefore, is downward and a demand for stronger stimulants is created. In time a state of complete nervous and mental exhaustion is reached.

Tired nerves need rest and quiet and not stimulation. When exhausted, nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more may be accomplished for the time being, but gradually it becomes more difficult to rouse the energies to the desired point, and ultimately the will is overborne, and there exists no power to deny the unnatural craving. Stronger and still stronger stimulants are demanded. It is in this way drug addicts are made.

The use of cigarettes is a logical step when the discovery is made that the cigarette serves the same purpose as the cup of tea or coffee, and more effectively. American women are evidently making this discovery. This accounts for the tremendous increase in the use of cigarettes by them. So far in my medical practice I have not met a woman who was a smoker of cigarettes who was not also a tea or coffee addict. Many a deceived mortal is on the way to complete nervous exhaustion, and does not know it. That which they depend upon and consider indispensable in keeping up is actually tearing down the vital forces.

That tea and coffee are far from being the harmless beverages that they are represented to be, will be seen from a report given out by the New York Life Extension Institute. Out of 16,552 men examined by the Institute, excessive use of alcohol was considered to be responsible for seven percent of the physical impairment, while coffee and tea were assigned as a cause of forty of these ailments and impairments.

(To Be Continued)

DREAMERS

By Phyllis Frye

NIGHTS on a lonely desert;
Campfires burning low;
Weary hearts near breaking;
"They," dreamed—long ago!



Ward Teaching



THE RESPONSIBILITY OF WARD TEACHERS

By Bishop Joseph L. Withlin,
Second Counselor in the Presiding
Bishopric

(Concluded from September issue.)

The Teacher, as the Lord has indicated to us, should "watch over the Church always" by lending his strength and assistance in all the experiences of life—in times of sickness, economic stress, and in every way possible. To watch over the people always necessitates a constant check-up, determining whether or not families in the various districts of the ward are attending Sacrament meetings, Priesthood meetings, etc. A qualified, competent Teacher will attend Sacrament meeting not only to benefit himself but to determine whether or not the people of his particular district are present. If they are not then he should contact them, determining whether or not there is illness in the home, or some other reason for their absence. A Teacher should always impress the people with the fact that the Sacrament meeting is the most important event of the week in Church affairs; that this service was instituted by the Lord through revelation; that He requires His people to meet to partake of the emblems of the Lord's Last Supper, to covenant again with Him that they will always remember His sufferings and will keep His commandments.

The Teacher should be willing and ready to answer all calls, whether it be for the purpose of blessing the sick, visiting the homes of those in need, or to encourage and exhort some inactive member to renewed activity. The Savior said to His Apostles, "Feed my sheep, Feed my sheep," an injunction that comes down through the centuries of time with just as much authority as when it was first spoken, and for which there is just as much a need and just as great a responsibility for the Priesthood of the restored Gospel as in the days of the first Apostles.

Those who are to be taught by these shepherds of the flock should always receive them with the proper degree of respect and hospitality due servants of the Lord. Evening papers should be set aside, the radio turned off, and the head of the family should call all members together and turn the family and the time over to the visiting Teachers. The family should be willing to ask questions and contribute any material that is related to the message. If there is illness in the family, the members should feel free in calling these brethren to administer or to help in any way possible. If the attitude of the family toward the Ward Teach-

Ward Teacher's Message for November, 1940

THE SACRAMENT

LATTER-DAY SAINTS should be urged to make attendance at Sacrament meeting a regular habit. It is the one meeting of the Church which the members are directed, by commandment, to attend. It has been considered so important, so necessary to spiritual welfare, and so helpful in strengthening faith and fortifying against temptation that the Lord has commanded his people to attend.

Section 59 of the Doctrine and Covenants contains the following:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments on my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High.

Nothing could be more direct. The command is clear. Attention should be called to the fact that observance of the Sabbath day is very closely associated, also by commandment, with attendance at Sacrament meeting. It is evidently the desire of our Heavenly Father that the Sacrament meeting shall be a spiritual benediction to the Sabbath day. Glorious promises are made to those who obey these commandments. See Doctrine and Covenants, Section 59, verses 14-24. One of the best resolves a Latter-day Saint can make is to determine to keep the commandments of the Lord and attend Sacrament meetings regularly.

(Teachers should read all of Sec. 59 and call attention to the obligation placed upon all members by the Lord.)

ers is right, many of the present-day questions in the minds of the young people will be answered. The home, after all, is the institution in which to discuss the principles of the Gospel for young men and young women, and here is afforded, once a month, the opportunity to discuss the questions uppermost in their minds with the servants of the Lord.

The teaching of the people was instituted by the Lord in these, the last days, as a safeguard against the temptations and inroads of the evil one. We are preparing for that day when the nations of the earth shall be in search of a plan that will bring happiness, joy, and progression, spiritually, mentally, and physically, rather than war. And in that day they shall cast their eyes toward these mountains where the house of the Lord has been established in the last days, and where all nations shall flow unto it to receive of the light of eternal life. The Lord has commanded this people, in the 88th section of the Doctrine and Covenants, "And I give unto you a commandment that you shall teach one another the doctrine of the Kingdom." And again, "Verily I say unto you all; Arise and shine forth, that thy light may be a standard for the nations." A standard and an example for the nations, for the destiny of the members of the Church of the Lord Jesus Christ will be established only insofar as its representatives,

the teachers of the people, shall fulfill their duty, and the people in turn gain a full understanding of the Gospel, and then have the faith to exemplify it in their daily lives.

The strongest stakes and wards in the Church are those where the project of teaching the people is done well and fully. "And he gave some, apostles; and some, prophets; some evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." The inspired Teacher will bring the Saints "to a unity of the faith, and to a full knowledge of the Son of God, unto a perfect man."

(THE END)

VALUE OF TEACHERS' WORK

I DON'T know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people; who pray with them; who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion; who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the Gospel of Jesus Christ.—President Joseph F. Smith, Apr. C. R., 1915, p. 140.

Genealogical Society

"What's the Use?"

(Concluded from page 601)

people originally imagined to the Isle, when the opportunity affords itself, the problem would soon become simplified as it would for all in the Church with a similar procedure.

For over a year the procuring of an almost unlimited supply of Danish records was made possible by the use of microfilm. Since the Nazis entered Denmark, the records have no longer been accessible. Five thousand pages only, at a cost of \$213.00, was the total number obtained by the entire Danish population of the Church during that time. Surely this is not a true indication of the attitude of the many fine Danish Latter-day Saints, but rather a lack of coordination of forces. In any case, that opportunity has temporarily passed, as in Sweden and Norway, where there was no apparent opposition, though the undertaking of filming records there was not tried out because of the failure to arouse sufficient practical interest in the Danish project.

Now all avenues to European records are closed except in Great Britain, and any day may alter the situation there. While progress is almost halted in Europe as far as microfilming is concerned, there is some successful research being carried on, especially in Scotland, where more records are now being received for a given amount of money than at any previous time.

In America, workers are reaping a great harvest with the microfilm. Over a thousand records have been copied by this means through our local association and there is still an almost unrestricted field here. Particularly valuable material has recently been obtained from New York, Iowa (containing information about many Latter-day Saint families who were there between 1840 and 1850), and also films of a hundred thousand pages of material from Tennessee, where lived the ancestors of thousands of Mormon people. This last gigantic collection is significant both for its size and the means of its compilation, having been done through the Works Progress Administration, Historical Records Project. During the past four years, upwards of three-quarters of a million dollars has been spent on it by the federal and state governments. An account appeared in the *Era* of October, 1938, p. 621, of the gigantic work performed by the German government before the war in microfilming the genealogical records of its people. We hope, of course, that this information will some time be available to our stalwart Saints of German descent.

This increase in records in our library means greater opportunity and

WORK DONE IN TEMPLE BY JOHN E. TAYLOR, NORTH WEBER STAKE

SEPTEMBER 1919 TO JUNE 1940

Endowment work for the dead..	7,181
Proxy to seal couples as man and wife	9,759
Witness to seal couples as man and wife	3,828
Acted as parent to seal children to their parents.....	47,643
Acted as witness at the font.....	34,155
Baptisms for the dead.....	12,248
Acted as a child to seal children to their parents.....	16,438
Acted as a witness to seal children to their parents.....	2,882
Work not classified.....	6,398
Total	140,732

greater need for genealogical research here at home. A membership in the association not only means a contribution to the library's book-buying fund, whether or not you use its privileges, but each dollar so paid increases the value of the library to those doing research. This rapidly growing institution contains more than ten times as many volumes as in 1911 and has now one of the outstanding collections in the world.

If you find time hanging on your hands, or even if you have to trim some non-essentials from your life to find some you may find this game of research more fascinating than stamp collecting, more intriguing than the cleverest crossword puzzle contrived to kill time, besides having the zest of reality instead of leaving a sense of ultimate futility.

Yet with all the urgency and interest that waits before us there are times when contemplating this work, we cannot but stand aghast in horror, not only at the human massacre, but at the destruction, seemingly, of everything that makes for civilization. Has our procrastination placed those records for which we are responsible permanently beyond our reach or is this war just a temporary obstacle?

Time only will reveal just how these things will be worked out. By the time this page is in print the whirlwind of events passing over us may have altered facts we have just stated. But the few vital things necessary to its accomplishment we do know:

First and foremost, God has commanded that the work be done, and we know, as did Nephi of old, that "the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

And secondly, we know that though we as individuals may be valiant as

was Nephi, or may fail in our possibilities along the way, and thus deter its progress, still, as God's work it will go on.

Do you recall reading in the early Church history when part of the Saints, who had been sent on from Kirtland to commence the building of the central stake in Missouri, were chastened thus (read Doctrine and Covenants, Sec. 105, 1-10): "Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now"? And may it not be so with this work? Apparently we missed the opportunity in Denmark, and undoubtedly in many other places where we could have succeeded had we been prepared to seize the tide at its flood, but even so, though we may pay with continued struggle for our lethargy, ultimately it must and will be done.

Thirdly, since the very inception of this work, we have been told that time was an important factor in its accomplishment, that our time in which to do it is short even though we throw all our energies into it. Would the pioneers have filled their mission had they waited for the conveniences of railroad cars to carry them across the prairies? And is it not reasonable to believe that the endowment of power involved in a temple ordinance is of immediate and immeasurable value to those beyond the veil who are involved in this crucial struggle of good and evil?

Fourthly, *we must prepare ourselves for our opportunity when it comes.* We must prepare our hearts as well as our finances, by organizing ourselves, as families, and as groups whose origins are similarly located, to undertake this work on a scale of greater magnitude and efficiency than we have heretofore visioned. It cannot be carried satisfactorily by a few; it needs us all. Some of us who have become most absorbed in it will develop patience and, remember that these ordinances, essential as they are, are but the golden links which weld the chain of life together giving it a deeper, finer meaning, but are not all of life itself; and that powers conferred, are but a clanking chain of mockery weighting us down with our undone deeds, as did the chain of Marley's ghost, unless we live to make them vital. Each of us should realize that this ordinance work, vicarious and otherwise, is to and for us all, as are the joys of family life and the Priesthood powers they bind unto us. Then shall we not desire to shift this responsibility to a struggling few, but all join hands with gladness in its accomplishment, "lest the earth be wasted at His coming," which, by all signs He gave us, is verily upon us.



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NOTES TO CHORISTERS ON CHURCH-WIDE HYMNS

By J. Spencer Cornwall

HYMNS to be sung during October, November, and December: October—"The Gospel Standard High is Raised," No. 332, *L. D. S. Hymn Book*. This song should be sung in a rather joyful manner but should not be given a speed which will make it light and irrelevant. We suggest that it be sung forte throughout and that the high parts found over the words "high is raised," "God be praised," and "trials past" should receive extra emphasis to create a wholesome uplift in the song. The choristers should use a well regulated beat which will not allow the singers to lag or sing the song too smoothly, as this type of hymn requires definite enunciation of the various words.

November—"Before Jehovah's Glorious Throne," No. 235, *L. D. S. Hymn Book*, is of the more sturdy type and should be sung with a flowing fullness of tone throughout. The conductor should use a firm but rather inarticulate beat to insure a certain amount of legato singing. It might be well in this number to encourage a good balanced part-singing as the harmony here is quite important to the best performance of this fine number. Do not allow any of the phrases to be finished diminuendo. Dignity should be the mood sought for throughout.

December—"From Greenland's Icy Mountains," No. 187, *L. D. S. Hymn Book*. Lowell Mason was one of America's finest hymn writers, his finest contribution being "Nearer My God to Thee." "From Greenland's Icy Mountains" is another of his fine hymns, the text of which is very pertinent to our missionary work. Conductors will kindly note that there are only two beats in each measure and that the song should be given a dignity in performance due to this type of meter arrangement. Do not sing this number too rapidly; keep it forte throughout, with each phrase finishing strong. Note in the third line over the word "from" in the first stanza, that this note is a half note. Do not allow the singers to hold the tones over the word "sand" at the end of the second line so long that this following half note cannot be given full value. The message of the words should be made clear at all times during the singing of this hymn.

NOTES TO ORGANISTS ON CHURCH-WIDE HYMNS

By Alexander Schreiner

WITH the hymn book in hand, and sitting on the organ bench, let us examine these three hymns. We shall prepare ourselves to play them in such a way that the organ will "sing" with the congregation, and vice versa, so that all those present will feel an unconscious urge to sing along with the organ.

Let the organ be prepared to sound medium loud, with octave coupler drawn and with a sixteen-foot stop for the basses. This registration will apply to each of the three hymns to be considered.

The hymn "The Gospel Standard High is Raised," number 332, contains a number of repeating chords. These should all be neatly separated to accompany the singing of separate syl-

lables. At the end of each phrase take a good breath of the value of the dot attached to the half note. There is a grace note "E" in the first line that should be played on the beat and receive a value of an eighth note. The "D" following will likewise be an eighth note in length.

A smooth, legato rendition of hymn number 235, "Before Jehovah's Glorious Throne," will emphasize its melodious qualities. Be sure to play all the parts. When a wide stretch presents itself in the left hand as in the tenth measure of this hymn, or in the eighth measure of number 187, then the tenor note must be played by the other hand. Always divide the four parts between the two hands as will be most comfortable. The tenor "E Flat" in the second measure may also be played by the right hand.

For hymn number 187, "From Greenland's Icy Mountains," all the previous suggestions will apply. In addition, let us consider the first half note in the third line. Do not insist on this half note in a dictatorial way. Most congregations sing it as a quarter note following a quarter rest. Let them sing it the way they like. The joy of singing before the Lord is the important consideration, not the quibbling over notes and rests. If the congregation sings it as a quarter note, then play it that way also.

FULFILLED

By Della Adams Leitner

THE dream I dreamed was beautiful;
Most eagerly I tried
To bring its counterpart to life,
But longings were denied:
Wearied at length I paused, and then
This vision came to me:
The gain I'd made in effort
Was my dream's reality.



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Mutual Messages

Executives

A WORD OF COMMENDATION

THE Executives wish to commend the stakes and wards for their exceptionally complete organization this year. As we have attended conventions, we have found more nearly complete officering of the Mutuals than in previous years. We know that when the leaders are chosen and have learned their assignments the season's program commences with fine spirit and carries through to a successful finish.

We also wish to congratulate the Mutual Improvement Associations on the stirring way in which the fall socials have been planned and executed. The enthusiasm which has been evidenced so far is an excellent indication of the way in which the year's work will move forward.

CONVENTION PROGRAMS

WE feel happy over the convention program this year because we have been able to meet the actual officers and leaders who are carrying the Mutual work. In recent years we have not had quite the opportunity for meeting our leaders for a sustaining period of time. This autumn since our conventions are separate from the stake conferences we have had longer hours with our Mutual workers, with a consequent freer discussion of the year's program.

HYMN PROJECT

TENNYSON once made the statement that he cared not who wrote the laws of the people so long as he wrote their songs. When the hearts are touched by the right kind of song, right action will result. When songs are of the wrong kind, wrong action follows.

We have always been known as a singing Church. In recent years, we have fallen into a lazy way of singing the same songs, without knowing them well. The General Music Committee of the Church has outlined a method whereby we may learn to sing better and to use diversified songs. Executive officers should learn the songs which have been assigned for each month's practice and encourage the music directors to use them. See page 620 for the songs for the next three months.

BEAUTIFICATION PROJECT

THE Presiding Bishopric has instructed the Mutual Improvement Associations on their assignment in the Church beautification program. Included in this assignment is the decorating for all Church services with fresh or potted flowers. In the Mutuals, this privilege has been accorded to Ex-

plorers and Juniors. However, the Executives should inform the leaders and the boys and girls of their responsibility and check with them to see that the Church is made attractive and inviting.

The Presiding Bishopric has also stated, "See that a generous supply of mirrors is available" for decorative purposes as well as for their utilitarian value. We need to make our chapels so appealing to young folk that they will be eager to attend Church.

Another part of the beautification project reads: "To be responsible for the cleaning, painting, repairing of recreational halls. Keeping musical instruments in good condition, in tune, and properly covered. Also, have the care of scenery and stage equipment. See that hat and cloak rooms are provided, that proper lighting is in and about the building, etc."

This is a large order, but where the division of labor is made with the cooperation of the bishopric, the work will move expeditiously and the whole ward will benefit from the effort. Since the Mutuals are the organizations who use the recreation halls and the stage equipment the most, it is logical that they should be made responsible for their up-keep. It is also a privilege for them to have this assignment, for the Executives of the M. I. A., who use these halls most frequently, know what needs to be done.

"Where there is an outdoor recreational area, it should be looked after by the M. I. A." This is also a natural assignment and should be welcomed. Particularly in the summer it is good, when we need to care for our own. We need to have recreational sections where young folks can go for wholesome activity rather than to be thrown into commercial entertainment where no concern is felt for the upbuilding of their characters.

Another important item in the assignment states: "Where there are no recreational halls, let the M. I. A. be assigned to cooperate with some other groups." Already we have received reports of successful cooperation among several groups under Mutual leadership to provide dances, socials, and special features for the youth of the communities. Where this has been done, the standard of entertainment has been raised, the cost of the socials cut down, and greater pleasure has been evinced by those attending.

PREVIEW OF NOVEMBER WORK

THE Executives have their assignments to ascertain during this month. The first concern is the Sunday Evening Service: "We Live With Great Characters—Christ, the Exemplar." The manual counselor could well call into activity the speech arts

and the music directors to assure the success of this evening.

Another concern is the assembly program for November 26: "Let Us Give Thanks." This should call for close cooperation with the music director to assure that the songs which are chosen will be appropriate.

The activity counselors will need to check with the drama, the music, and the speech arts directors to ascertain whether they know which assembly programs they are responsible for and that assignments have been made and are being prepared.

The manual counselors should visit some of the departments in their class sessions. They should also keep in close touch with their Special Interest groups to learn that they are progressing happily and to see whether new units should be formed.

Special Interest

HEART-WARMING reports are coming to the General Board of the enthusiasm with which the Special Interest work is being received and is moving forward. For manual counselors, leaders, and officers of these units, we should like to stress that there is no single way of organization. There are several ways that will suggest themselves as you begin gathering your groups together for their study and activity in this department. Select those ways which seem best for your units.

Probably the first committees appointed after the class organization is perfected should be the publicity and the reception committees since the continued success of the department will rest to a large extent on the notices which are made of the meetings and the cordiality with which the members are received.

The Special Interest work can and should be one of the big attractions of the Mutual this year. Keep it a happy way of activity, letting each one in the class participate in some phase of the program. As new groups are formed, give them an overview of the subjects from which they may choose that course which will be of most benefit to them, remembering always that democratic procedure should be followed.

M Men-Gleaners

THE M Men and Gleaner officers are assigned the responsibility of three Tuesday evenings this year, the first being scheduled for October 15, when the reading course will be discussed.

(Continued on page 622)

Mutual Messages

(Continued from page 621)

This lesson is purposely put close to the opening of Mutual so that the class members will be motivated to read the *New Testament* and to use it in their lives. Scripture is always a safe guide and in these days it is doubly comforting and inspirational. (See article by Bryant S. Hinckley, "Why Read the New Testament," this issue, page 589.)

Have you ever read Luke 12:27-32? Read it today in the light of world conditions and see if it hasn't a new meaning. Don't stop there; read all of the chapter—it's worth it. Have all class members their own copies of the *New Testament*? You can buy one inexpensively and when it's your own, your notes and markings for emphasis may wisely fill its margins.

Have you noted the party in the offing? Tuesday, October 29, is scheduled for department parties and there will be no assembly programs or study sessions that night. Each ward class will plan its own evening. Since it's up to you, get busy for a good time.

Are the M Men and Gleaners in your class socializing by now, or are they still two distinct organizations sitting as a group in class? Perhaps the party will break down the formal barriers so everyone can be friendly and enjoy each other's company.

Although banquet time may be several months away, it is time now to hold some stake activity, such as a dance, to enable the M Men and Gleaners throughout the stake to become better acquainted. By doing this, more Gleaners may get dates for the banquet and certainly everyone will have a better time because of knowing many young people beforehand. For a spring banquet now is a good time to assign the main committees. Many times early planning will save expense and always it will smooth the details of the final event. Also it isn't too soon for a toastmaster or toastmistress to be planning the theme and choosing persons to respond.

Sunday Evening Firesides are proving of great interest and are increasing attendance at Tuesday evening classes and Sunday evening Sacrament meetings. They are also providing further



- Wayne Stake Gold and Green Ball.
- Lavern Jones, Bee-Hive Girl of the Kaneville Ward, Weber Stake, has a perfect attendance for the past three years.
- The queen of the Gold and Green Ball and her escort of El Paso, Texas—Mount Graham Stake.
- The queen of the ball with attendants, heralds and the group who took part in the coronation of the queen, at the Morgan Stake Gold and Green Ball.
- New Harmony Ward, Parowan Stake Gold and Green Ball.
- A group of eight persons baptized into the Church by Elder Dean M. Call in Roxboro, North Carolina.
- Duluth Branch of the North Central States Gold and Green Ball.
- A group of McKinley Ward Junior Girls of the Wells Stake who won first prize at the Lion House Junior Girls' Festival.
- Barcroft Ward, Idaho Stake, Junior Genealogy Class presentation of a ward play, "Joseph Sold Into Egypt." The directors were Mrs. Cora Westensen and Mrs. Fred Christensen.
- Sunrise Service held for the M Men and Gleaners of the Mt. Graham Stake.
- The cast of characters presenting the one-act play "Paternity Case" in the 14th Ward, Mount Ogden Stake.
- Floor Show number, "Old Time Quadrille," presented at the Morgan Stake Gold and Green Ball.
- Group of boys from Pocatello 2nd Ward, Pocatello Stake, entering Mutual from the Primary department.
- Hollywood Ward Stake Missionaries.
- Mothers and daughters of the Black Hills District of the Western States Mission enjoy a party under the supervision of the missionary sisters.

opportunities for study, self-expression, and fine companionship. If you missed a copy of the suggestions for six months of Firesides given at June Conference, you may get one by writing to the Young Woman's M. I. A. Office, 40 North Main Street, Salt Lake City, Utah.

It is suggested in the *Executive Manual* this year that the M Men and Gleaners be given the responsibility of the Sunday Evening Service. If your ward executives deem it advisable to entrust you with these programs, be sure to carry out every detail in true M Men and Gleaner fashion which will provide a splendid meeting each time. Whether you have the program responsibility or not, support your Mutual by attending these services.

GLEANER GIRLS all over the Church are happy to learn of their new opportunity to achieve. A plan, comparable to the Master M Men, has been worked out and is now available in mimeographed form at the Y. W. M. I. A. Office. For a short time all former Gleaner Girls who fulfilled the specified requirements when they were members of a Gleaner class may become members of this new organization. Remember, however, the plan will soon apply only to present Gleaner Girls. Ward and stake leaders should send for any needed information soon.

By this time the first steps of your membership plan are completed. Your announcement party is a pleasant memory; Gleaning week has brought many new faces to your circle and your first comradeship has made them truly your friends. What are your plans now? Have you a welcoming committee that functions every Tuesday night? Are the groups who worked during Gleaning week continuing their efforts to get every girl of Gleaner age to join the class and devising new means of interesting them?

Have you bound your ward sheaf yet, or will you soon? This is a splendid achievement, but more splendid still is the bringing of the inspirational Gleaner work into the lives of girls who have never known it before. And if some girl curtly refuses your invitation to Mutual, don't give up. She may be just the one who needs it most. Next time she may accept or you may suddenly find a way to interest her. Often such a girl will become the most enthusiastic Gleaner.

How are you bringing *Treasures of Truth* into your class work? November 26 is the first evening scheduled for its inclusion.



ARROWHEAD AWARD

SINCE the Arrowhead Award was made available for Explorers in the

M. I. A. one year ago, a considerable number of Explorers have qualified for the award. This is indeed gratifying. Every Arrowhead Explorer is an active participant in the M. I. A. program as well as in the Aaronic Priesthood. It represents an outstanding, ideal Latter-day Saint young man. All Explorers should be encouraged to qualify for this meritorious recognition.

The following awards have been made to date:

Santaquin-Tintic	2	Ogden	16
Catche	9	Wasatch	2
Carbon	3	Liberty	1
Wells	1	Cassia	8
Granite	17	Lehi	1
South Davis	6	Ensign	3
North Davis	12	East Jordan	6
Tooele	3		

REQUIREMENT CHANGES

(a) Reading Course.

Arrowhead Requirement No. 2, Page 106, Log No. 10, refers to the Explorer Reading Course. As a general rule a separate book has been recommended each year as the Explorer reading course. This year, however, twelve of the most interesting stories from the Book of Mormon are suggested. When the twelve stories have been read, the Explorer automatically meets Arrowhead Requirement No. 2.

The references for the Explorer Reading Course follow:

- (1) The Story of Ether and his brother (Ether, Chapters 1-3 incl.)
- (2) The Story of Lehi (1 Nephi, Chapters 1, 2, 3, 5, and 8)
- (3) The Story of Nephi (1 Nephi, Chapters 4, 6, 7, 9, and 11)
- (4) The Story of Nephi—continued (1 Nephi, Chapters 12, 15, and 16)
- (5) The Story of Nephi—continued (1 Nephi, Chapters 17, 18, and 19:1-10)
- (6) The Story of Jacob (Jacob, Chapters 1, 2, 3, 4, and 7)
- (7) The Story of Josiah (Chapters 1, 6, 27, 28, and 29)
- (8) The Story of Samuel, the Lamanite (Helaman, Chapters 13, 14, and 15)
- (9) The Story of Christ's visit to America (3 Nephi, Chapters 11, 12, 13, 14, and 15)
- (10) The Story of Christ's visit to America—continued (3 Nephi, Chapters 17, 18, 19, and 20)
- (11) The Story of Twelve Men and Their Desire (3 Nephi, Chapter 28)
- (12) The Story of Moroni (Moroni, Chapters 1, 2, 3, 4, 5, 6, and 10)

(b) Church Welfare Cooperation.

The Explorer's contribution toward the Church Welfare Plan consists in selecting and preparing for a life's vocation.

Arrowhead Requirement No. 5, page 106, Log No. 10, has been simplified and more closely unified with the Explorer Advancement Program.

The revised requirement as it now stands follows:

"The Explorer must receive an Explorer Title in a vocational field, thereby cooperating with the Church Welfare Plan."

For a list of the vocational fields in

which a Title may be secured see Log No. 10, pages 146-149.

EXPLORER MEMBERSHIP

EXPLORER membership has taken a sharp increase this year as revealed by a survey of several stakes as of July 1st, 1940. In the Salt Lake Council area an all time high has been reached with 14,465 Explorers registered in 97 troops. This is an increase of about 10% over 1939.

The Ogden Council area shows a most gratifying increase of approximately 40% over 1939 in number of Explorers and troops registered. The Utah National Parks Council has nearly doubled its membership of 1939 with a registered Explorer membership of 320 in 29 troops.



AS THE activities of our Silver Jubilee Year draw to a close, we greet the loyal Bee-Keepers who have so splendidly carried these activities forward. Your cooperation during the entire year has been most gratifying, and your untiring efforts have produced results almost beyond our expectations.

We feel that the year has been most successful and that it has given new meaning and impetus to the Bee-Hive program throughout the Church. You have helped thousands of girls thrill anew over their membership in this great organization, and we know they will ever be grateful for having been a part of this jubilee celebration. We know that you appreciate with us the privilege of sponsoring the events of the past year. It has been a choice opportunity and one which we shall long remember. Many hours have been spent in planning and carrying out the year's events, but they have been happy hours and their results have been sufficient compensation.

Let us see that the enthusiasm of our Jubilee Year goes forward into our future work, and that it helps us carry on in a stimulating manner. Let us not allow a "let down" feeling to creep into our ranks. Our regular work will not seem commonplace if we as Bee-Keepers are fired with enthusiasm and determination to vitalize the Bee-Hive program in the eyes of our girls. Our attitude and spirit are most contagious, and our girls will catch the true vision of Bee-Hive only when it is passed on to them by their Bee-Keepers.

Please check carefully to see that all records are complete for every enrolled girl—that awards are made promptly when earned, and that reports are made regularly. These routine matters, when properly handled, contribute much toward a smooth-running organization, and indicate a well prepared staff of leaders. . . . Continued success to you in the coming year!

The Church Moves On

(Continued from page 607)

Salt Lake City; Lee D. Sanders, Kaysville, Utah; Mary E. Seamons, Salt Lake City.

Eastern States: Janet L. Bridge, Salt Lake City; Vincent J. Christensen, Salt Lake City; Willis R. Dees, Duncan, Arizona; Isobel G. Erickson, Rexburg, Idaho; Augusta Flake, Snowflake, Arizona; Ruth E. Fors, Murray, Utah; O. Dorian Johnson, Logan, Utah; Corwin F. Larson, Lakeside, Arizona; Robert E. Lee, Idaho Falls, Idaho; Lawrence W. Morgan, Salt Lake City; Sarah A. Ogden, Richfield, Utah; Reed Oldroyd, Fountain Green, Utah; Lurelda A. Raddon, Sandy, Utah; Ellwood W. Rasmusson, Logan, Utah; Samuel G. Rich, Jr., Salt Lake City; G. William Richards, Salt Lake City; Elizabeth J. Ricks, Rexburg, Idaho; Eldon B. Romney, Salt Lake City; Milton W. Sanders, Phoenix, Arizona; Bernice Smith, Linden, Arizona; Van M. Smith, Snowflake, Arizona; Earl J. Taylor, Thatcher, Arizona; Opal N. Weekes, Thornton, Idaho; Albert R. White, Salt Lake City; Alicebeth Whiteley, Oakley, Idaho; James R. Winterton, Provo, Utah; Ralph W. Winterton, Provo, Utah.

Hawaiian: Kenneth W. Cluff, Salt Lake City; Robert H. DeWitt, Mesa, Arizona; Walter E. P. Jones, Salt Lake City; Grant F. Taylor, Provo, Utah.

Japanese: Oleta D. Alldredge, Magna, Utah; Larue Valgardson, Taber, Canada.

New England: Edith L. Beattie, Rexburg, Idaho; Kathryn S. Finlayson, Poca-

tello, Idaho; Ellwood M. Haynie, Alamogordo, Colorado; Jay H. Henderson, Salt Lake City; Samuel L. Holmes, Salt Lake City; Doris Johnson, Rexburg, Idaho; Edward M. Mabey, Salt Lake City; H. John Madson, Mt. Pleasant, Utah; Paloma Martineau, Cudahy, California; Howard F. Millett, Mesa, Arizona; Edwin H. Smart, Provo, Utah; Clyde S. Thornell, Salina, Utah; Lyle M. Ward, Salt Lake City.

New Zealand: Robert L. Beesley, Clinton, Utah; Robert L. Cardwell, Riverton, Utah; Robert E. Crandall, Salt Lake City; David M. Evans, Salt Lake City; Gerald P. Langton, Salt Lake City; Jesse T. Later, Venice, California; Clifford B. Mason, Clearfield, Utah.

North Central States: Wanda Mae Carter, Morgan, Utah; Idona A. Chatterton, Claresholm, Canada; Harold W. Hoopes, Brigham City, Utah; Arthur K. Peterson, Smithfield, Utah; Grant S. Richards, Logan, Utah.

Northern States: Mary O. Colvin, Pima, Arizona; Oliver F. Hansen, Reno, Nevada; Blanch Harrison, Downey, Idaho; Norman O. Johnson, Salt Lake City; Ronald W. King, Salt Lake City; Fay Michaelis, Garland, Utah; Asa Malan B. Radley, Salt Lake City; Barbara E. Sanford, Springville, Utah; LaMar S. Williams, Iona, Idaho; Mrs. Nyal B. Williams, Iona, Idaho.

Southern States: Martha L. Astle, Los Angeles, California; Ogden A. DeWitt, Greensboro, Alabama; Samuel D. Eccles, Salt Lake City; Austin J. Erickson, Spring City, Utah; Martha Geddes, Preston, Idaho; Eugene C. Geertsens, Salt Lake City; Ralph

J. Hill, Sacramento, California; Velma Hill, Lordsburg, New Mexico; Ray G. Jones, Salt Lake City; Wesley F. Knudsen, Provo, Utah; Floyd J. Langford, Mesa, Arizona; George L. Richards, Salt Lake City; Jed W. Shields, Salt Lake City; Clayton B. Turner, Murray, Utah; Eldon J. West, Sacramento, California; Eunice Wood, Buhl, Idaho; Clinton D. Zollinger, Providence, Utah.

Spanish-American: Don F. Harris, Salt Lake City; Denmark C. Jensen, Emmett, Idaho; Eugene F. Olsen, Firih, Idaho; Lillis Maurine Reeder, Ogden, Utah; Christian F. Schuenman, Brigham City, Utah; Ren Smith, Thornton, Idaho; Dennis O. Sorensen, Fallon, Nevada.

Tahitian: Orville R. Allred, Ogden, Utah; Ezra T. Benson, Jr., Park City, Utah; Nile R. Chugg, Providence, Utah; Ray O. McEntire, Clearfield, Utah; Wiley H. Miller, Ogden, Utah; President Kenneth R. Stevens, Logan, Utah; Mrs. Iona B. Stevens, Logan, Utah; Horace G. Wilde, Coalville, Utah.

Texas: Max Riley Barber, Salt Lake City; Mrs. Beulah J. Farnsworth, Pioche, Nevada; Franklin D. Farnsworth, Jr., Pioche, Nevada.

Tongan: Homer C. Porter, Weston, Idaho.

Western States: Barton R. Bowden, Preston, Idaho; Sterling M. Jensen, Brigham City, Utah; Rheim M. Jones, Salt Lake City; Clare Luke, Rexburg, Idaho; John Y. Merrell, Brigham City, Utah; Gerald M. Palmer, Stone, Idaho; Dennis L. Prows, Logan, Utah. (Concluded on page 633)

ON DRINKING LIKE A GENTLEMAN

(Continued from page 597)

Breeding is first, control; second, control; third, control. But when this *abc* of breeding has been learned, then it becomes something more. It becomes not alone control, forcing one to a choice, but second nature so that one does not need that self-control, but himself voluntarily, as we say, desires and preserves beauty and order in word and act, and employs them as easily as another employs wit.

With these qualities in mind we are now in a position to examine your question intelligently and to ask, "Is drinking in the sense in which you use the term incompatible with the character of a true gentleman?"

FORTUNATELY, in answering this question, we need not rely on mere speculation. Plenty of reliable evidence is available, both from common observation of drinkers and from scientific inquiries. I shall draw on both sources wherever possible.

What then, first of all, is the effect of the use of alcohol on the physical sensitivity and the emotional sympathies of which Ruskin speaks? So far as common experience is concerned, the answer seems clear enough. Certainly no one—unless, perhaps, the drinker himself—would say that drinkers are made more

sensitive and more sympathetic by their indulgence. On the contrary, general observation would seem to confirm exactly the opposite conclusion. Proverbially, the senses of drinkers are dulled; they see less accurately, move with less assurance, function generally with less precision than the sober.

On this point the voice of science is even more emphatic than the voice of common experience. Dr. Haven Emerson of Columbia University in a recent book, *Alcohol; Its Effect on Man*, says:

The chief effect of alcohol in whatever doses or concentration it may be ingested is upon the functions of the brain—those functions which express the will, the emotions, memory, attention, reason, intelligence, and judgment as well as those which control muscular and sensory functions and the coordination of one with the other. [Italics mine.]

On the sensitivity which promotes sympathy, kindness, tact, and consideration in dealing with others—those graces which Newman esteems so highly—the effects of alcohol are equally clear. That the inebriated are prone to quarrelsomeness and untactful speech is too generally known to require comment. The common expression, "a drunken brawl," is eloquent testimony to a

commonly accepted fact, as is the tacit agreement among the sober everywhere that a friend shall not be held accountable for the things he says when "in his cups."

All this may be summed up in a consideration of the problem of control, which Zona Gale defines as the "abc of breeding." In saying that "One of the characteristics of a gentleman is his self-control when he uses liquor," you pose a dilemma for which, I am afraid, there is no resolution. Self-control in any situation implies, first of all, complete self-possession. It implies also complete clarity of judgment and complete functioning of the will. But, as already shown, it is precisely upon the centers involved in judgment, self-possession, and will that alcohol has its first and most powerful effects.

You propose, for example, that drinkers drink with "moderation." But moderation by what standards? Moderation by whose judgment? Presumably, from the general tone of your argument, moderation by the standards and the judgment of the one who is drinking. "Ay, there's the rub!" For to quote from Dr. Percy M. Dawson of Johns Hopkins:

ON DRINKING LIKE A GENTLEMAN

A moderate dose of alcohol is difficult to determine because of great individual differences. In passing be it noted that the opinion of the subject as to whether his efficiency is impaired or not is quite worthless. *It is part of the impairment not to know.* [Italics mine.]

Here, truly, is the crux of the whole problem of "moderate" drinking and of "gentlemanly" drinking. You propose that one exercise restraint in the use of that which specifically impairs the powers of restraint, or that one exercise sober judgment *after* having deliberately removed himself from the ranks of the completely "sober." In short, you propose, figuratively speaking, to put a partially blind man at the wheel of a powerful car, equipped with neither brakes nor speedometer, and then to admonish him to observe carefully all traffic regulations.

"Figuratively speaking," I say, and yet the figure is by no means imaginary. For whatever the alcoholic on the highway may have been in a more leisurely age, today he is an appalling menace. With automobiles constantly getting faster, more powerful, and more numerous, cool judgment, split-second accuracy, and unremitting vigilance on the highway are the only means by which a driver can hope to insure the safety of himself and others. It would be superfluous to add to the evidence already quoted records of experiments showing the effects of even moderate doses of alcohol on the speed and accuracy of physical movements. State laws imposing penalties for any known indulgence in alcohol by drivers—the railroads years ago adopted rules providing for the summary dismissal of engineers who drank—and such safety slogans as "If you drive, don't drink; if you drink, don't drive" testify to a general awareness of the danger of "mixing alcohol and gasoline." Here, it will be noted, no indulgence is extended to the "moderate" drinker; all drinking is potentially such a menace that, as Dr. Dawson says in the book already quoted, "To take one's wine 'like a gentleman' may come to imply that the gentleman in question does not drive his own car."

And this brings me to what seems to me the most serious flaw in your project for promoting "moderate" drinking while at the same time discouraging the "common drunkard." As already noted, you use the "scientific" judgment of Dr. Edward A. Strecker of the University of Penn-

sylvania to bolster your argument. Unfortunately, Dr. Strecker delivers himself of some judgments the scientific accuracy of which is, to say the least, highly dubious. He says, for example: "The normal, controlled, social drinker . . . remains in contact with reality and with his surroundings. He merely uses alcohol to relax a bit and to *make reality a trifle more pleasant.*" I have italicized the part that to me seems rather more than dubious in a pronouncement professing to be scientific. Let us examine it a moment.

REALLY, we are all aware, is not always pleasant, and he would be a grim stoic indeed who would object to making it more so. But how the realities of my existence can be improved by my indulgence in alcohol is something of a mystery. Fully as much help, it would seem, might come from making hypnotic passes at my bogies and telling them to run away. The most that alcohol can do is to make reality *seem* a trifle more pleasant; but the same may be said of opium, heroin, or marihuana—or of a sharp crack on the cranium—while their effects last.

But the whole proposition of drug-ging ourselves into bliss overlooks one vital fact. That Strecker should have disregarded it seems strange indeed, since it is a fact attested by both science and common experience. I refer to the fact that the regular indulgence in alcohol gives rise to a condition known in medicine as "tolerance." The precise nature of this effect is not definitely known, but Dr. Emerson says:

Tolerance developed by the continued use of alcohol is recognized as a fact and should be thought of from both physiological and psychological points of view.

What this tendency of body tissues to develop tolerance for increasing amount of alcohol means in terms of your program for "moderate, gentlemanly drinking" is simply this: The person who habitually uses alcohol with a view to making reality "a trifle more pleasant" must face the fact that this pleasure may be experienced only by steadily increasing the dosage. Emerson adds:

A drinker with a well-developed tolerance has lost to some degree [his] normal protective mechanism, because he can, without serious mental or nervous-system disturbance, take a much larger amount of

alcohol than before, in which case his other body tissues are apt to be seriously damaged.

It is by this normal physiological process that the "moderate" drinker whom you admire becomes metamorphosed into the immoderate drinker, the "common drunkard" whom you, like all thoughtful men and women, deplore. I quote again from Dawson:

As emphasized by former president Eliot of Harvard, all immoderate drinkers began as moderate drinkers. It is an easy thing in those times of deep affliction or discouragement, which none of us escape, to increase the usual allowance of alcohol and eventually drown the man along with his sorrow. It is, strangely enough, very much harder to break a habit of total abstinence, go out to buy liquor and drink it, than it is merely to increase by many times the accustomed ration.

I return, then, to your question—and your proposed program: "How much liquor," you ask, "can one drink and still be a gentleman?" And you answer: "I can't tell you. The amount varies with each person. We can only suggest—mind your limit. If you can't drink in strict moderation, we urge you not to drink at all."

But the problem, as I think I have shown, is rather less simple than you make it seem. Can you, you ask in effect, preserve the most delicate sensations and sympathies while indulging in the use of a poison which specifically attacks and deadens the centers involved in sensation and sympathy? Can you be kind, considerate, and tactful while regularly drugging yourself with a substance which specifically impairs the judgment, releases the inhibitions, and fosters a reckless disregard for the feelings and comforts of others? And finally, can you preserve self-control while at the same time indulging an appetite which progressively deadens the power of self-control, and one of the chief virtues of which is supposed to lie in the nervous "release" that it gives?

So many human beings have succeeded in spite of obstacles which seemed insuperable that I hesitate to apply the term "impossible" to any imagined human achievement. There may be those who are capable of the balance which you propose, but I doubt that their number is great enough to justify the present volume of the liquor business. At any rate, the risk is one which a prudent man or woman should hesitate to run.

KEEPING OUT OF DEBT

(Concluded from page 593)

Budgeting is one of the most successful methods yet devised to build up sales resistance in order to keep from being an easy mark for the "high pressure" salesman. It helps you to realize that a bargain, no matter how cheap or how easy the payments, is no bargain if the article is not needed.

WHEN TO BUY ON CREDIT

FOR people who do not have sufficient will power to save and accumulate money to buy needed articles for cash, it is sometimes advisable to buy certain articles on the installment plan as a means of enforced saving. It is advisable to buy only useful articles and equipment in this manner when the equipment will still have value after all the payments have been made.

If the extra cost of a needed article or equipment when purchased on the installment plan can be offset by savings that result from having the use of the article or equipment, then such a purchase might be desirable. A young married couple might be paying excessive rent for a furnished apartment. If they exercise care in buying and limit purchases only to the most needed articles, they might save by purchasing on the installment plan and get the thrill of starting housekeeping by furnishing their own apartment. A family might be paying an excessive amount to have the laundry sent out when they could save by purchasing their own equipment.

Anyone who has successfully met installment payments has proved that he can save. Then why not save in advance and receive all the benefits and discounts that can be obtained by paying cash?

Many people form the habit of installment buying and never seem to be able to change even though they have the cash. Many people get the habit so deeply implanted that even past the prime of life, when they should start a curtailment and liquidation of obligations, they think they can carry on as before. Why not begin to work for yourself and plan and save for your own security rather than always be working for the other fellow?

WHEN TO GO IN DEBT

PERIODS of prosperity and increasing incomes should ordinarily be the time for retrenchment and debt

liquidation as that is the easiest time to pay off obligations without sacrificing standards of living. Most people, however, over-expand when prospects are brightest and then are required to pay back the debt when dollars are hardest to get.

Borrowing can be justified, if at all, at or near the low point of a depression because that is the time when dollars will purchase more. Borrowing can also be justified when a man is young if the funds are used for a constructive purpose—to increase income or to build a home in order to save rent or to obtain increased education and training if that additional training is likely to make a job more secure or win promotions.

The time during which a man's earning power and prospects for the future are growing is the time for taking risks if such risks are necessary or advisable. All through this time he may face debt with a confidence that lessens, as, or if, his earning power declines or his prospects for the future are dimmed.

Many people go in debt to finance the purchase of an automobile or machinery and equipment in anticipation of a harvest or some expected income. To buy in anticipation of income that may not materialize is risky business, both for the buyer and the seller. The expected income may not be received or may be for a less amount than was anticipated. It may be needed for something more urgent at the time it does come and you wish then that you had never signed the contract to buy.

It should be realized that debt is a speculation on time and growth and the ability to make a sufficient income over a long period of years to pay the annual carrying charges and also to liquidate the principal of

the debt before earning power declines or ceases to exist. The odds are against you. Approaching old age, sickness, depressions, shrinking incomes, and insecurity are all possibilities before the debt is fully liquidated.

Since the safe way is usually the happy way, and since the assumption of obligations results in such a heavy load, why speculate with your future happiness and peace of mind?

BENEFITS OF GOOD CREDIT
STANDING

MODERN business is built on a complex system of credit. We cannot function without it. Many of our modern conveniences and certainly the benefits of large-scale production could never have been obtained without it.

When used with intelligence, credit is beneficial to business as well as individuals. A man has a chance to become better known and has the opportunity to be a more substantial citizen in the community when he develops the trust and confidence of people with whom he has to deal.

To many men, a good name in their financial dealings is as precious as life itself. It is a heritage that a father can give his children that will be worth much to them. A parent's example in these matters leaves an effect on the family for generations. A young man who inherits a good name should consider well before he decides on a course of action by which he might lose his birthright.

It has always been considered that the word of a true Latter-day Saint is as good as his bond. Let us continue to cherish this tradition and assume the obligation of building a good name as a sacred trust.

SUGGESTED BUDGET APPORTIONING THE FAMILY DOLLAR BY
PERCENTAGE

Taken from a book entitled "Recent Social Trends." In the United States Report of the President's Research Committee on Social Trends, page 889. This has been modified to suit the Latter-day Saints' situation and should be reliable and reasonably accurate.

ITEM	EXPENDITURE	ITEM	EXPENDITURE
Food	20.0	Radio and Musical Instruments6
Clothing	8.0	Jewelry and Silverware6
*Rent on Homes	8.0	Flowers (from Florists)3
Home Furnishing	4.0	Cosmetics, Beauty Parlors7
Fuel & Light	4.8	Medicine (patent and prescription)7
Life Insurance and Savings	12.0	Physicians	1.0
Religion	12.0	Dentists4
Automobile Purchase & Use	6.5	Other Medical Costs, excluding Hospitals, and Public Health Work2
Motion Pictures, Concerts, etc.	2.0	Education	5.0
Indoor and Outdoor Games, Sports ..	.9	Laundry, cleaning and dyeing	1.3
Taxes	6.4	Miscellaneous	4.0
Newspapers4		

*Expenditures for rent, heat, food, and other necessities will vary according to locality and family circumstances.

WHY READ THE NEW TESTAMENT

(Concluded from page 589)

tence did Jesus Christ utter that can be dispensed with? . . .

In a prayer of only sixty-five words, or say four printed lines in an ordinary book, or six lines in a daily newspaper, he gives the essence of every utterance possible to a man in the act of prayer. Ask for what we will, when we will, where we will, the germ of it is all there! Is not this an unparalleled thing viewed simply as a comprehensive intellectual performance—to gather up, out of the enormous mass of liturgy and ritual which lay all around him, and condense into a few short lines the religious aspirations of the whole human race for all time? (*Man of Galilee*, p. 84-85.)

13. From no other philosophy of life has mankind received so much light, so much help, as from the philosophy which it records.

14. Read the New Testament,

because we owe to this book in a large measure our individual and national freedom. This freedom is rooted in the doctrines of the Bible. The men who laid the foundations of this government were inspired with a passion for liberty, and they drew their inspiration from the New Testament.

Speaking of the Puritan reformers, John Fiske says:

If ever there were men who laid down their lives for the cause of all mankind, it was those grim old Ironsides whose watchwords were texts from Holy Writ, whose battle cries were hymns of praise.

It was to this unwonted alliance of intense religious enthusiasm with the instinct of self-government and the spirit of personal independence that the preservation of English freedom was due. (*Beginnings of New England*, p. 52.)

15. Read the New Testament because it is the word of God.

It is the recorded history of the mission of His Only Begotten Son; a revelation of the plan worked out in the heavens before the world was framed for the exaltation of man.

The New Testament has been the leavening influence of the world. The world owes its progress in culture, in civil liberty, in economic and social advancement to this book. Wherever its influence prevails, peace and happiness reign. All who read it and cultivate its companionship are made better. It is an inspiration in youth, a guide in maturity, a solace in old age—the masterpiece of the world. Read it.

THE DEEP UNREST

(Continued from page 591)

moon shadows. Then he slunk off, merging into the forest until he was part of the still silence. And not even the thought of beaver could lure him from his gourmand's sleep.

So, through the unconscious intervention of the trapper, the night ended with no sign of impending danger to the beavers. Long before dawn, the colony scrambled into action. Although they usually worked at night, the emergency was pressing. Leaves were falling and snow a short time away. The Old One drove his charges, and, as if nature had drawn blue prints on each peculiar brain, the colony began engineering calculations.

The Old One, with Castor Fiber ambling behind, examined each section of the river until they found a broad, deep hole with thick, muddy bottom. The river banks were of fine, sticky clay, and succulent roots of lily pads crowded the shelving bottom from bank to hole. On both sides the country stretched back in flat, fertile soil abundantly populated with poplar, birch, and tamarack.

Other members of the colony ranged about the woods testing their teeth on saplings which fell a few seconds after the powerful jaws started to work. Castor noticed them working on a tree nearly eighteen inches through, while others sat at strategic points, tails curled under them, alert for danger.

Adolescent cubs cut pathways down to the water's edge. These

would facilitate the movement of logs after they had been cut to a desirable length. Others labored prodigiously, preparing the river bottom for the wide dam base and the foundations of the winter lodges.

Logs heavy enough to tax the strength of man were hauled and rolled into position, snaked into the river, and floated downstream to the right position for the dive below the surface. Then, all together, except for the sentinels, the colony submerged with their burden and tamped it solidly in the mud. In a short time the river bed was lined across with a twelve-foot-thick base, and the tapering dam, which would break surface as a two-foot-wide bridge, was on the way to completion.

WHEN the dammed river overflowed its banks, the colony scattered. Some worked with Castor Fiber on the lodges, plastering sticks and stones to a water-tight wall with clay biscuits. Others cut channels to lead the water from pool to pool and thence back to the river.

The days grew shorter and chill. Morning found the river feathered with ice, and the Old One drove his charges through long hours, snatching rest only during the hours of short shadows, when the sun was high in the sky.

But something else, besides the feverish activity, affected Castor Fiber. He watched frequent battles between the older males and learned

that the victor stalked off with the prize while the vanquished became a drone, forsaking the lodge, growing sullen and unsociable until at last he scraped himself a cave in the river bank in which to dwell alone. A few cranky female beavers also preferred the seclusion of their own company, ignoring the lodge building and living alone.

Castor was an adventurous cubbie, and he was driven by instinct stronger than himself. Once, in a channel, he met a lame old drone who hobbled on three paws. The fourth had been lost in a fight. But the law of life knows no sympathy. Castor attacked viciously, slashing at the drone's neck and shoulders until the older and heavier beaver turned tail and fled.

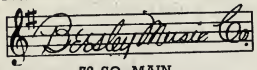
That was a bad thing to happen to a young beaver. Flushed with victory Castor became a bully, worrying other males and hesitating only before the Old One. Even him the youngster eyed with a sort of speculative malevolence, biding the time when the inevitable clash must come. Meantime, to keep in battle trim, he explored all the bank holes and channels, seeking hidden drones on whom he could vent his spleen.

Daily he became more formidable, more arrogant. The Old One no longer afforded him the protection of wisdom, but watched him suspiciously, as an emperor, fearing annihilation, watches the royal household.

One day, the Old One was pre-

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THE DEEP UNREST

(Continued from page 627)

ceding Castor and another youngster along a channel following a scent. Suddenly he stopped, staring suspiciously at a queer contraption over the path. It appeared like a heavy log that had fallen over the channel and hung suspended on stout boughs at each side. The Old One examined it thoughtfully, ignoring the scent of castoreum. When Castor Fiber attempted to pass, the Old One checked him with a snarl.

The other youngster was more impulsive. Eluding the leader, he moved under the log and nibbled excitedly at a slanting stick saturated with castoreum. He grasped the stick in both forepaws, tugging to break it free. That was another chapter in Castor's education. A sudden crash and the log fell, breaking the beaver's back. Castor had seen a deadfall. Still, he had not learned that man uses castoreum to lure beaver and to obliterate all other scents.

Castor and the Old One returned to the dam. The Old One was surly; Castor unreasonably angry. He felt confident he could challenge the patriarch.

A thin trickle of water spilled over the causeway, its current stirring a twig. Castor counted on the element of surprise. Without warning he charged forward. But the Old One was a veteran of many battles. Castor was met with a slash of teeth that reopened the wound in his shoulder. Recollection of that last painful session checked him, made him cautious; but months of gathering resentment drove him on. He charged again, determined to down the Old One by sheer strength and the speed of youth.

The Old One knew all the tricks. He swung quickly to meet the onslaught with a slap of his trowel-like tail, deliberately offering that nerveless appendage to the teeth of his young rival. Castor's teeth slashed through it. That was just what the Old One wanted. He swung about to sever the head of his enemy. But luck was with Castor. The slashing teeth missed the lethal mark, but slashed the cubbie from neck to elbow, almost severing the forepaw.

Squealing with rage and pain, Castor snatched his teeth from the tough sinewed tail and flung his weight at the body of his enemy. The impact flung them both over the edge of the dam into the water.

Castor lunged for the Old One's neck, seeking to finish him in one vicious slash.

But a strange thing happened. The Old One had fallen on the scent-impregnated twig. There was a sharp snap as metal closed over flailing paws and the Old One was dragged under water and held there. Surprised and suspicious, Castor climbed on the dam and waited for his enemy to reappear. After a time, far longer than any beaver had ever stayed under water before, Castor went down to investigate. He found the Old One caught fast and drowned in the man-thing's trap.

One fact was now deeply impressed on his mind. Even the alluring scent of castoreum, so essentially the mark of his own kind, could hide the destructive forces used by enemies of the rapidly diminishing beaver world.

THE death of the Old One left Castor's strong young back heaped with responsibilities. Sitting on his tail he surveyed the domain of which he was now king: the wide-spread marshes, where old and young scurried about cutting, pulling, and rolling logs; the long runnels filled with castoreum and possible danger; the gamboling kittens, who even now were imitating their mothers, cutting young willows and dragging sticks several times larger than themselves; and the maturing adolescents, some of whom would one day challenge his kingship.

King Castor began his rule wisely. Skirting the dam, he examined the water for suspicious twigs. Finding them, he approached guardedly from under water, sprang traps, and heaped them with mud and stones. He examined every bank and cave. Anything remotely suspicious he destroyed, sliding in behind deadfalls to trip the catches and let the logs fall harmlessly. He rounded up his subjects and set them to completing the lodges, making the walls thicker so that, when frozen, the domes would hold the weight of a moose and resist the claws of Carcajou. Under his guidance, the colony reinforced the dam and scooped out pools below the lodges so the water would be deep enough to permit several entrances and exits.

He doubled the number of sentinels and allowed the colony to work only under cover of night. Youngsters he bullied mercilessly. He became a dynamic force, ruling his

THE DEEP UNREST

subjects like a despot, and instinctively creating the most impregnable compound in which the colony might spend the winter in safety.

They prospered under his rule. When trembling poplar leaves flooded the swamp under a carpet of gold and pine trees sighed their prophecy of snow, the lodges were filled with edible bark. Channels were running clear and deep enough to permit space below the frozen roof that would come. Bank caves were easily accessible in the event of a concerted attack on the lodges and all was ready for the long winter months when famine stalked over the vast northern wilderness.

Several times from afar, Castor's sensitive nose caught the scent of the man-thing and his dog. On these occasions he slapped the water with his tail and watched the colony disappear below surface.

With the first heavy snow, Castor led his subjects into the lodges and drove the drones to their bank caves. The peace of darkness and the security of walled enclosures descended over all.

Now winter gripped the northland. Northern lights weaved across the skies in brilliant kaleidoscope, painting weird mosaics on the snow. Frost lay heavy, thick, and furry, cold to the touch. Nights were bright and cold as burnished steel. The compressed cold solidified every particle of floating moisture until the world shone with the lustre of diamonds. The beavers wore their prime skins with close, silky-wool undercoat and long, chestnut brown over-hair—skins that meant rifles, traps, food, and luxuries for the man-thing trapper.

The lodge walls were hard as concrete and the surface of the river roofed by a foot-thick sheet of ice. Several of the older ones stayed in the dark interiors of their lodge apartments, unwilling to move while Castor and other sportive two-year-olds played tag, plunging from their dry sleeping shelves into the inky pool below. Through the radiating channels they scampered into the still pools where fresh roots grew.

Toward midwinter the colony grew careless but were soon reminded that the menace in the world outside never ceased. In the chill, dark hour before dawn Castor and three young playmates struck through the channel and came to the surface where flowing water kept the ice from forming solid. They broke

through and ambled along the dam to shore in search of bark. Noses told them all was well, and, in the joy of fresh, cold air and deep, yielding snow, they gamboled carelessly. Then things happened too quickly for the eye to see or the nose to tell.

A bristly, pig-shaped form shot from an overhanging willow and landed on the back of one young beaver. While yet he screamed, like a human baby, Carcajou was tearing the youngster to pieces. Castor and the remaining two beaver fled to the water hole, but, before they reached it, another had fallen under the murderous claws of the criminal of the animal world. Castor reached his shelf and stayed there, trembling, during the ensuing night and day. And after dark he could hear the wolverine clawing futilely at the frozen lodge walls.

DURING lodge construction, the man-thing trapper had not been asleep. Wise in the ways of beaver, he prepared for an assault that would net him all the prime skins without slaughtering the kittens or poor conditioned. His plans were escape-proof and were destroyed only by Carcajou, who wrecked his cabin for a side of bacon and drew every resource of the trapper into a long, bitter struggle.

After Carcajou's first attack on

his traps, the man concentrated on exterminating him. The beaver could wait. With a slim, steel tube, something like a cheese tester's implement, he riddled a quarter of venison with strychnine. Over his hands he wrapped a fresh deer skin so that no human scent touched the meat. This bait he carried into the woods and dropped in the snow. Next he patiently smeared each footprint with castoreum and pomatum to destroy the human scent and retired to his cabin, confident he would find Carcajou dead next day.

The time and effort were wasted. Next morning he found the poisoned meat clawed to shreds and spoiled so that no animal would touch it. After that he tried a deadfall. A heavy green log was balanced above Carcajou's favorite delicacy, a piece of fat pork. At night the wolverine visited it, sniffed contemptuously and carefully entered the trap through the slanting branches at the back, so avoiding the open front which the trapper had hoped he would use. He didn't even flinch when the back-breaking log fell as he tugged the bait away with extended paws.

The man wasted no further time on strychnine or deadfalls. He watched for Carcajou's tracks to determine his nightly runs. He found them up and down the log runways

(Continued on page 630)

Oil-Plate Your Engine



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CONOCO GERM PROCESSED OIL

THE DEEP UNREST

(Continued from page 629)

in the swamp and built the trap he expected would write finis to the animal's murderous career. It was camouflaged with leaves and brush, but suspiciously like the deadfalls that Carcajou treated so contemptuously. But, among the branches he cunningly concealed a loaded rifle, aiming it directly forward. Then he suspended a piece of pork by string so that it hung in front of the hidden gun muzzle. The string led to the gun trigger.

The man spent hours brushing out his tracks and smearing each footstep with castoreum. At no time did he touch anything with his bare hands or ordinary mittens. A fresh, dripping hide served as gloves. When it was finished he surveyed his handiwork with a grin.

"That Mister Carcajou will think it's a beaver deadfall," he chuckled. "By and by he'll find out."

That night Carcajou galloped along the runways intent on attacking the beaver lodges. Alert and suspicious as always, he reached the hidden gun trap and paused. His evil eyes surveyed it mischievously.

Here, obviously, man had set a clumsy trap. He investigated carefully. Circling patiently he decided it was a deadfall. With habitual contempt he slid behind the slanting brush and carefully crept through below.

The pork bait was within reach of his paws. He sat up, reached for it. A gentle pull would send a soft-nosed bullet through his brain; but chance favored him that night. From down by the beaver dam came the sharp crack of an axe on wood. Carcajou froze. His cunning eyes gleamed with something akin to fright. His reaching paws dropped and he melted into the forest.

Down at the dam the trapper and his dog were preparing to attack the beaver colony. The man drove stakes to prevent the beaver from taking refuge in the bank caves. These caves he located by sounding the ice. Runways and channels were more difficult to find, but the dog knew his business and, although they were iced over and covered with snow, he found them by the slightly different feel on his sensitive paws.

When the last stake was driven, the beaver were prisoners within the lodge. Satisfied, the man returned to his cabin to await dawn and a fortune in furs.

Meantime, Carcajou stalked through the night, hungry. An Arctic partridge, roosting on a low spruce branch, fell to his claws and was partly devoured before she was fully awake. At dawn, when he usually slipped away to sleep, he recalled the pork bait on the deadfall. As he slid through the snow his nose caught the scent of the man-things and his dog, but a tight stomach knows no fear. Carcajou wanted that pork.

And while Carcajou was slinking toward the deadfall, the trapper was cutting a hole into the beaver dam. Inside the lodges Castor Fiber and his subjects noticed the first sign of danger when the water began to drop. Immediately all were thrown into panic. Castor, unwise to this new peril, was no longer a leader. His mother, wise to many such alarms, thought only of herself and kittens. She remained on the platform. All others, including King Castor, plunged into the receding water.

They scattered to the channels, wriggling through the shallow water towards the caves. Stakes barred

them—stakes not placed there by beaver, for there was no bark on them. In their panic it never occurred to them to cut a path through.

From the ice above came a terrible whining—the trapper's dog on guard. The distraught beavers scrambled in close quarters to escape by the water flowing over the broken dam. Castor, who was in the lead, saw a grim shadow at the only avenue of escape—the trapper, with swinging club, waiting to break their backs as they emerged.

Castor's mother nosed forward to take the lead. The others understood she was showing them the only forlorn hope of escape. She lunged forward in a mighty leap, hoping by speed, to elude the club. It hit her behind the neck and she dropped to the ice quivering.

Castor swung back, scrambling over the others in his terror, and found a new channel. Most of the colony followed—a few stayed to try the dash past. Castor ran along the channel followed by his terrified subjects. It proved a *cul-de-sac*, but what mattered. He believed they could hide there until the man-things went away.

Crouching there, they heard the excited yapping of the dog and the sickening crashes as the trapper's club crashed down on defenseless backs. The slaughter continued until all who had tried the dash were accounted for. One or two had succeeded, but the ice around the man's feet was piled high with dead.

Now the dog began his work. Trotting in circles he sniffed and whined and tested the ice. Castor cowered against a young female who, in her terror, was trying to crawl beneath his body for protection. Some dozen others trembled and pressed together so that the whole mass appeared like a huge, quivering ball of fur.

Too frightened to move, the beavers heard the man thing drive new stakes through the ice and into the mud to hold them prisoners in a small space. The ice above splintered and broke under the blows of an axe and the squirming mass, worth perhaps fifty dollars to the man, was exposed to the light. A mittened hand reached in and drew out the first of the beaver by the tail.

One by one they were drawn from the hole. A club smashed their heads as fast as they reached the

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THE DEEP UNREST

surface. At last only Castor and the female remained. The hand descended again. Castor felt his tail grasped, his body lifted. Then, suddenly, a king's birthright and a king's desperate courage were his. Teeth that had slashed through logs now bit through leather mittens, into flesh, and through bone. The man cursed. The club descended but missed and Castor's tail slid from the trapper's nerveless grasp.

Clumsy as he was on land, Castor had speed. He streaked away from the man-thing with a new terror at his heels. The dog sprang forward, seizing the beaver by the tail. Castor, remembering the trick of the Old One, turned and slashed. The dog's hind leg hung by a tendon. And the man-thing was tying a tourniquet on the stump that once was his thumb.

The female, spurred at last to action, scrambled from the hole and followed Castor while the dog howled and licked at his dangling leg. They scuttled across the ice,

and as distance increased between him and peril a mite of sense filtered into Castor's fear-stupored mind.

Up the runway, he knew, were the deep pools and channels that doubled back to the river. Many of them, warmed by eternal springs, never froze. Once in these they could escape man and dog. With the female close behind him Castor plunged on—plunged along the runway toward Carcajou, who was racing for the pork in the deadfall.

So intent was Carcajou on his objective that he did not sense the nearness of the beaver. So intent were the beaver on escape that their noses told them nothing of Carcajou. The wolverine entered the deadfall and reared to grasp the bait. At that moment Castor and the female appeared in the channel. Glutton and beaver froze in surprise. Carcajou's paws grasped the pork even as he tensed for a spring at Castor. There was a splitting crash and Carcajou lay in a heap, paws still clutching the morsel that had led him to death.

King Castor and the young female found the nearest pool. They dived, swimming through channel after channel, pool after pool, until certain all pursuit had been shaken, they paused for breath. King Castor came to the surface and sniffed. There was no sign of enemies. His tail rapped resoundingly on the water, a signal for all survivors to meet in the river and begin a new trek.

THE END



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THREE DIAMONDS BRAND FANCY CRABMEAT

COMMENT FROM A FRIEND

(Continued from page 585)

continue to hope strongly for its success, for I am intensely interested in seeing it work out from its financial difficulties. I confess I was chagrined that so little confidence was placed in my optimistic assurance that the Company was all right and I would give a great deal to be able to say by next spring, "See, the Company and its management have made good as I told you they would."

Wall Street is in a peculiar mood at present, not a pleasant one. It has had many unpleasant experiences with people who have not told the truth about their properties. It is cross and somewhat affected by the hot weather. So in that large heart and tolerant mind of yours forgive it. Let the result be your vindication and mine. "But if we fail before the journey's through, all is well." I consider those the most sublime words I have ever heard. They inspire to courage and that beautiful confidence in the immortality of the soul that raises man to the stature of a God.

Will you please say to your good lady, your wife, that I appreciate and continue to think pleasantly of her cordial kindness and hospitality. I never passed more pleasant days than when she and you and the younger folk and I explored the Canyons.

As for yourself, I am your friend for the ages and ages, as the Arabs say. I came to respect, to admire, and to entertain a sincere affection for you. You are set well up in the world. You are doing finely. I never admired you more than when you took with dignity what you took in New York. It is my hope that I have entered into your life and will become part of your thoughts.

Yours very sincerely,

(signed) FRED W. SHIBLEY.

And now, more recently, this

same good friend, Mr. Shibley, with his analytical mind and bigness of character, and fearless approach to all the issues of life, wrote me a letter in his own handwriting, giving me his reactions to his reading of *Joseph Smith, An American Prophet*, by John Henry Evans. I have his permission to quote that letter:

New York City, March 31st, 1940
Dear President Grant:

As you know I have read the life of Brigham Young and the Mormon literature you have sent me from time to time, and in particular I have reflected upon the personal characteristics of the Mormon people I have met, largely through your kindness.

Now while convalescing from a severe illness which kept me in bed for two months I have read the life story of Joseph Smith by Mr. John Henry Evans, which you sent me. It makes an heroic and altogether a remarkable story intensely human. Mr. Evans reveals graphically the outstanding characteristics of the Prophet, chief of which was the love he demonstrated for his fellow men. As a youth he seemed to visualize spiritually that the only way that civilization can progress is through man loving his neighbor as himself. This was the belief of Confucius 500 years B. C., a belief he reiterated to his disciples a thousand times. This, moreover, was the message to mankind of Jesus of Nazareth.

You and I know what has happened, especially in recent years, to civilization because man, instead of loving his fellow men and showing a friendly willingness to

(Continued on page 632)

COMMENT FROM A FRIEND

(Continued from page 631)

cooperate with them, has wrecked it through hatred, vicious and brutal.

Joseph Smith loved his people. He was interested in their well-being, heart and soul. That is why his people loved him and believed in him—because he brought them this ancient spiritual message.

His death is the greatest tragedy of the American nation. It was a foul thing, utterly senseless and illustrative of the worst side of human nature, the devil in man.

You do well to honor and revere his memory.

What the country and the whole world needs today is a resurgence of the philosophy taught by Confucius, Jesus, and Jos-

eph Smith. Otherwise we will move to an appalling period of human decadence. There seems no voice anywhere to cry aloud as Jonah did before Nineveh, arousing the people to awaken to the danger which confronted them.

Please tell Mr. Evans when you see him that I thoroughly enjoyed his book. He is to be complimented on his English and his terse powers of description.

With kindest regards and best wishes,

Sincerely,

(signed) Fred W. Shibley.

It is very gratifying to me that a man of the character and experience and calibre of my friend, Mr.

Fred W. Shibley, can feel the spirit and character and sincerity of our cause and our people and our leaders notwithstanding all the prejudice that has been heaped upon us in times past, and notwithstanding the skepticism and disbelief of all the world.

And So To College!

(Concluded from page 608)

changed. A second phase of this question must concern itself with the foundation that will be laid in college to enable a person during his later life to make his leisure a creative force.

A third question might be: "What am I going to get from it?" The answer to this question will depend to a great extent on the first one. On what the person takes to the task depend to a great extent his rewards. Probably heading this list on what he will obtain from a college education will be: broadening horizons. College should enable one to look at the whole of life more sanely. It should increase one's ability to enjoy life and to help others to enjoy life. It should enable one to help alleviate the ills of the world. But more than all else, it should reaffirm one's belief in a divine Creator. This faith in the Creator must be based on a knowledge by which His plan is operable. His plan does not preclude mistakes, for He has given man free agency. But He does indicate the way and designate the goal. The faith that should be fostered in the higher institutions of learning will not allow blame to be attached to the Creator for the mistakes that are obviously man's. Rather it will emphasize that His faith in man has made it possible for man eventually to reach perfection largely through his own efforts.

Thus, as the doors swing open for college entrants, they should know that which they seek, and, knowing, they will find.—M. C. J.

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The Church Moves On

(Concluded from page 624)

ELDER CANNON TOURS CANADIAN MISSION

COMPLETING a three-weeks' tour of the Canadian Mission, Elder Sylvester Q. Cannon of the Council of the Twelve reports favorable progress in the affairs of the Church. In company with his wife, Elder Cannon traveled 3,100 miles within the mission, held twenty-three general meetings and seven special missionary sessions. A record wheat crop is expected from the western provinces.

ELDER CALLIS REPORTS MISSION TOUR

A CHAPEL is being built in Huntington, West Virginia, and other new chapels are planned as other centers in the East Central States Mission, reports Elder Charles A. Callis, member of the Council of the Twelve, upon his return from a five-week tour of the mission.

Evidences and Reconciliations

(Continued from page 609)

ditions led to the suspension of the Order, as a mode of life. While it is in abeyance, the law of tithing and wise and earnest cooperation in all affairs of life partially take its place. Yet, the United Order remains the ideal under which Latter-day Saints hope some time to live. Today it has a practical value as an ideal by which any proposed economic system may be tested for the degree of its worthiness. The nearer any scheme for economic betterment conforms to the principles of the United Order, the more likely it will be to assist mankind in their efforts to attain material happiness.

It may be observed that the principles appearing in the United Order are those which are applied more or less completely in a democracy. They are certainly in opposition to any form of regimentation or dictatorship, since the Order provides personal freedom of action and common consent in all affairs. (Doc. and Cov. 104:21, 71.) The student of history will further observe that the periods of greater human prosperity have been those in which these principles have been most nearly approximated.

An emphatic "No!" is the answer to the question at the head of this article. Untruth is never a preparation for truth. Modern communism, fascism, nazism, socialism, and any other related systems, are all the

(Concluded on page 634)



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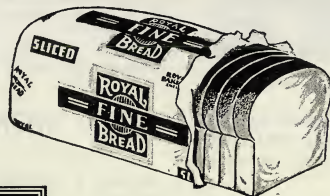
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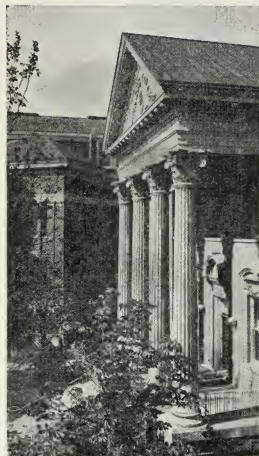
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Evidences and Reconciliations

(Concluded from page 633)

same in essential theory. They oppose religion, except as they themselves claim to be revelations, and reject Christian morality. They prohibit free speech and action; eliminate private ownership and initiative; hold without exception the state above the individual; regiment the people; allow the strong to dominate the weak; they take government out of the hands of the governed, and place it in the hands of a self-appointed, selfish, self-styled supergroup, and they culminate in dictatorships. The free agent has no place in their systems. Their claim that they believe in human equality, as shown by their tyrannical behavior, is false. Force and terrorism are their weapons. All that makes for human security and happiness is destroyed.

One need only read the published philosophies of these "isms," and observe them in action, to confirm the above statements. From Plato to Marx and Nietzsche, the same story is told, one of high-sounding objective, but in practice one of subjection of the common man to a self-

appointed guardian, masquerading in the stolen robes of human equality.

In stern opposition to these self-styled "liberal" political "isms" is the plan provided by the Lord. As one studies the United Order, the more evident becomes its power for human welfare, for developing human lives, and for providing the prosperity needed on the path of progress. It makes possible the things for which the human soul most hungers. It stands secure and firm above the imperfect inventions of men. It is a mighty and marvelous evidence of the divine inspiration of the Prophet Joseph Smith.

Not communism and its brood, but faithful living within the Church of Christ, reestablished in these latter days, is the preparation for the coming of the United Order. There is no other adequate and acceptable preparation. And let it be remembered that that coming will be authorized through the revelation of the Lord to the President of the Church.

(Those interested in the further study of this subject, may read, in addition to the revelations in the Doctrine and Covenants, the *United Order Among the Mormons*, Geddes; *The Second United Order Among the Mormons*, Allen; *The Republic*, Plato; *Thus Spake Zarathustra*, Nietzsche; *The Communist Manifesto*, Marx and Engels; *Mein Kampf*, Hitler.)

WOMAN'S GREATEST CAREER

(Continued from page 587)

marriage in the Church of Christ. Our young women should be led to desire Temple marriages.

MIXED MARRIAGES

I NEED not add the corollary that wise Latter-day Saint women will not marry outside of the Church. Religion is really the philosophy of life, the cause of our actions, the peace-giver and happiness-begetter in life. No matter how excellent two people may be in character and ethical living, if they are not united spiritually as well as mentally and physically, they fail to meet in the deepest issues of life. In the crises of life, as in sickness and poverty, this lack of united faith leads to sorrow. Mixed marriages should be avoided, if full happiness is to be won in marriage.

THE HUSBAND'S PROFESSION

IN considering a life partner, young women should not be caught by the glamour of white-collar jobs. The only real producers of wealth

are the men who win their living from the farm or from the exercise of skilled trades. Even in the days of depression the farmers had enough to eat, and few skilled workmen were without a job. Moreover, there is a coveted independence accompanying such pursuits. Young women should be proud to have such men as their companions, provided, of course, they love one another. Love should guide in the choosing of one's mate, not his wealth, position, or occupation.

MODEST HOME BEGINNINGS

WITH equal common sense a young woman should be willing to begin life with her husband as humbly as may be necessary. Most girls desire to help, not to hinder their husbands. The selfish and sophisticated man-hunters are not numerous. To demand that the honeymoon house be equipped with the advantages father and mother have gathered through a life-time is a sign of weakness and superficial understanding of life. To learn "to get along without" is a great gain in

WOMAN'S GREATEST CAREER

life. Moreover, the joy of adding to the home this and that comfort, gradually, and through one's own efforts, brings a keen joy that it would be a pitiful mistake to miss. Especially pernicious is the effect of beginning married life in a home furnished "on credit." Debt is and ever has been an enslaving enemy of mankind.

EARLY MARRIAGES

MARRIAGE should not be delayed too long. Early marriages are usually the happiest. In early mature life the adjustments required in marriage are more easily made, and love remains alive longest. Besides, to "grow up" with the children enriches life greatly, for there is then established a closer understanding between parents and children.

BIRTH CONTROL

THERE has developed also in recent years, on the part of many women, an unwillingness to bear children, or an inclination to "space" them according to some whim or fancied need. Birth control is today a well-discussed subject. In this doctrine, as commonly taught, lurks real danger. From the point of view of the Church, large families are desirable. The waiting spirits are blessed by being born "under the covenant." Likewise, every child adds joy to the normal family. The argument that a young couple cannot afford to have children is usually founded in error. It is the common experience that except in cases of deep poverty, a little going without here and there will provide for the little newcomers; and in a well-regulated household, children as they grow older may contribute something to the upkeep of the family. Besides, provisions are now being made by which the medical and hospital costs of maternity may be greatly reduced. It may be added also that the struggle made by the young married couple for the maintenance of themselves and their brood is really necessary for keen joy. It is a mistake to try to escape it. Despite all said to the contrary, there is danger to the woman in the use of mechanical or chemical contraceptives. The subject is fairly recent, but already there are evidences that birth control tends to endanger human health and the spontaneous joy of united companionship. If for health or other legitimate reasons birth control should become necessary, there are natural methods which do not en-

danger human health. Meanwhile, it must be said that in the majority of cases women who have lived natural lives and have had large families are the healthiest and happiest.

In all these matters relative to marriage the Young Women's Mutual Improvement Association should set up correct ideals, and instill them by wise repetition, for the young women who are really waiting for guidance and ready to accept advice.

MEANING AND TESTS OF LOVE

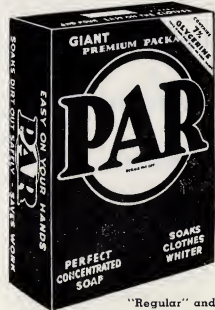
EVERY really successful marriage is founded in love—the love of man for woman, of woman for man, based upon physical attraction and spiritual harmony. This love which leads to mating and parenthood—which obeys the divine command "to multiply and replenish the earth"—is the sweetest and most ennobling gift of the Lord to man.

The quality of sex is eternal. The union of the sexes is ordained of the Lord, eternal, so that life may ever be multiplied. As we have a Father in Heaven, so we have a mother there. In parenthood, men and women most nearly approach their Creator. Through parental love, human beings best understand the love of the Lord for His children. From the sacrifices made for mate and children, human beings receive the highest known ecstasy. Love between man and woman, true love, which is enduring love, makes a life of joy. It gives courage to meet life's adversities with a smile. Love spells happiness. To live in love is the most glorious experience of life.

Since love is the summation of all noble emotions, young women should be prepared for it. They should know how to recognize it and to receive it. Leaders of our young womanhood should be ready to guide youth in their quest of love. Love may not be susceptible of a fully satisfactory definition, but there are some tests by which true love may be recognized and distinguished from simulated love, mere animal attraction.

True love between two persons begins with respect for each other. Then they must be happy together. A feeling of congeniality, friendship, and comradeship is a test of love. Quarreling and other forms of disharmony during courtship days will probably increase after marriage.

(Continued on page 636)



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WOMAN'S GREATEST CAREER

(Continued from page 635)

Love is founded in truth; truth is the mother of honor; and honor is clothed in purity. One cannot lie to a loved-one, nor tender dishonorable proposals to her. If dishonorable acts toward her are discovered in the lover, the young woman may be sure that he does not love truly.

It follows that love will not harm the loved one. Love is kind and tender and cannot injure the loved one. Still further, love helps the loved one. She needs help, and he renders it. It is an expression of this test of love that leads men to help women out of a car, or keep her on the safe side of the street, or hold the umbrella over her head.

Even more searching is the test of unselfishness. Service to the loved one is incomplete unless it requires sacrifice in the giving. True love sacrifices for the loved one. The lover gives of himself for the loved one, goes without that she may have, is unselfish. Watch the lover! If he is selfish, the girl would better look for another mate.

An emotional upheaval not conforming to these and other tests, is not love, is probably purely physical, and all too often leads to hasty, ill-advised marriages, resulting in lukewarm lives, or outright unhappiness. Young women should test their love before surrendering to marriage, and be certain that it is genuine and likely to be enduring. In all these delicate, intimate matters upon which the future of the Church so much depends, M. I. A. leaders should give courageous, intelligent leadership. Present these subjects courageously, modestly, and insistently, to our young women. Show the difference of mere acceptance of life, and the rich and joyous living of it. The silence which too often surrounds these problems is much to blame for a great deal of marital unhappiness.

THE PERVERSION OF LOVE

MY LAST theme—a sorry one—is the perversion of the glorious gift of love.

It is a law of existence that evil is ever in opposition to law. Satan seeks to lead all mankind, especially the citizens of the Kingdom of God on earth, into sinful ways. This he does by simulating good, by the many devices of deception. He is a liar from the beginning. He would lead our young women, daughters of

Zion, with a high and divine destiny, through sin to their destruction. By holding out false promises, by painting alluring pictures of error, by insinuating whispers, he attempts to secure his victims.

To accomplish his purposes the devil uses every means, but his chiefest attempt is to destroy the moral integrity of his victims. A false love is offered as something to be desired. Sensual gratification is made to appear like love. He knows that sexual sin, the loss of chastity, more than any other sin leads to degradation. Young women who are prepared for the greatest expression of life with a true mate, are tempted to defile their bodies and desecrate the royal gift of love. The horror of unchastity is that virtue once lost can never be recovered. Every woman and man should resolutely battle, if needs be, with passions, appetites, and temptations, to preserve their virtue, to remain chaste.

The history of the world reveals the awful results of immorality. Nations and individuals on the road to greatness have fallen because they failed to observe sexual purity. The evil is with us today. In our own United States one out of every ten citizens or more than thirteen million persons, not counting those born with the disease, are syphilitic; and many not known to the medical profession are afflicted with the disease. The horrible scourge, due to moral looseness, is acquired at all ages from fourteen years of age until far beyond middle age. One half of all cases of syphilis are acquired before twenty-five years of age, and the largest incidence occurs between the ages of twenty and twenty-five, the next highest between twenty-five and thirty, with as many cases between fifteen and nineteen years as between thirty and thirty-five years.

Nature exacts a heavy penalty from those who tamper with the fountains of life. Life is shortened by many years, up to one fifth of the estimated life period. Despite modern curative methods about one hundred thousand persons die each year from syphilis. One in every ten cases of insanity and one in seven cases of blindness are due to syphilis. The results of this scourge are found in the weakening of almost every organ of the body, and this even when the disease itself may be cured.

Woman's Greatest Career

The effect of moral sin does not end with the sinner. It is carried down to the third and fourth generation. At least sixty thousand babies are born in the United States, each year, with syphilis; and twenty-five thousand babies die yearly from the disease, passed on from impure parents. Blindness and other crippled conditions are suffered by innocent children whose fathers and mothers had contracted syphilis and other venereal diseases.

Even if the sinner escapes disease, or is assured that he may be cured, the memory of the sin, the breaking of one of the Lord's supreme commandments, remains to poison the joy of life. And, once having surrendered to Satan's wiles, the path to destruction is more easily trodden. The words of the Lord still stand: "Thou shalt not commit adultery. For I the Lord, God, delight in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of Hosts."

The dominant evil of the world and one of the gravest dangers to human welfare are lawless sex gratification. We believe, in the words of President Joseph F. Smith, "that sexual sin is second only to the shedding of innocent blood, in the category of personal crimes; and that the adulterer shall have no part in the exaltation of the blessed."

Young women should be taught to understand that immoral associations are as far from love as darkness is from light. A man who makes improper advances to a woman does not love her. He not only insults her womanhood, but in his heart he also has contempt for her. Love does not spring from lust. Virtue is youth's dearest possession; and chastity is the strongest bulwark against the many temptations of life. Of all earthly possessions virtue should be cherished most. If one values life's happiness, one must enter the married state with an unstained, unviolated body.

Youth should avoid temptation. This is easily accomplished if young women and men will observe always to be ladies and gentlemen. Indeed, the certain mark of a Mormon boy is that he is a gentleman; of a Mormon girl, that she is a lady—in all their actions. The chaperonage of earlier years was intended to protect young people from indiscretions.

(Concluded on page 639)

VOTE



... for the men who are smart enough to buy good machinery. The wise ones buy "CATERPILLAR"—because they have dependable, economical equipment for use while in office, and leave long-lasting machinery for their successors.

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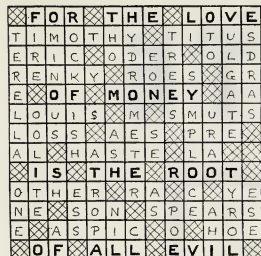
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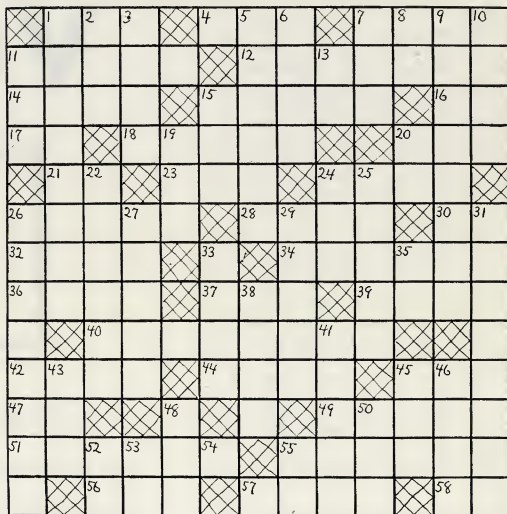
SOLUTION OF SEPTEMBER PUZZLE



SCRIPTURAL CROSSWORD PUZZLE

DEATH DEFIED

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." (1 Pet. 1:24.)



ACROSS

- 1 "... was manifest in these last times for you"
 4 "that raised him up from ... dead"
 7 "And this is the ... which by the gospel is preached unto you"
 11 "... , an apostle of Jesus Christ"
 12 Change
 14 Songs
 15 Personal possession
 16 Mother
 17 Professional title
 18 "that he by the grace of God should ... death for every man"
 20 "a time to rend, and a time to ..."
 21 "not ... corruptible seed"
 23 "by ... resurrection of Jesus Christ from ... dead"
 24 "If so be ye have tasted that the ... is gracious"
 26 "to ... those that are appointed to death"
 28 "Thou art ... , O Lord"
 30 Installment paid
 32 Leave out
 34 Paul said, "I ... unto Cæsar"
 36 Capital of Norway
 37 New Testament book
 39 Confederate
 40 "but he that ... to the end shall be saved"
 42 "I flee unto thee to ... me"
 44 "being wholly at ... and quiet"
 45 Man (Phil. I.)
 47 "whether we live therefore, ... die, we are the Lord's"
 49 Lost to view
 51 "make ye a ... with us"
 55 One that rules
 56 "Casting all your care upon him; ... he careth for you"
 57 "and say, I live for ..."
 58 "Then said I, ... Lord God"

Our Text from the Epistles of Peter is 1, 4, 7, 21, 23, 24, 40, 56, and 57 combined

DOWN

- 1 Sleeping apartments
 2 American Indian
 3 Trial
 5 "the Lord will ... it in his time"
 6 "and there is none ..."
 7 "... with the dew of heaven"
 8 "things present, ... things to come"
 9 Affording remedy
 10 "... near unto the gates of death"
 11 Seed vessel
 13 Tellurium
 15 "he planteth an ..."
 19 Consumed
 20 Older
 22 Defeated
 24 "The lot is cast into the ..."
 25 Sister-in-law to Ruth
 26 Small opening
 27 "they found the ... rolled away"
 29 Roof edges
 31 The Pilgrim Fathers landed here
 33 "for these words are ..."
 35 God in Hebrew names
 38 Son of Ephraim; anagram of 28 across
 41 Indian tent
 43 Anger
 45 Three (Sw.)
 46 A priest Neh. 12: 15
 48 "Aaron, and ... stayed up his hands"
 50 "Do not ... , my beloved brethren"
 52 Continent
 53 "My presence shall ... with thee"
 55 Gravimetric volume

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*The Deseret News
Press ...*

29 Richards Street
Salt Lake City

WOMAN'S GREATEST CAREER

(Concluded from page 637)

Today it would be well for the young man and the sweetheart to remain with the crowd, seldom to be alone together, never in lonely places. Petting and other forms of bodily contact are not necessary for good companionship. In fact, most men dislike women who permit undue familiarity, and a woman should beware of a man who offers it. A right-minded man loves purity in his sweetheart and coming wife. He would like her to be as pure as is his mother, and the woman may demand as much of her betrothed husband.

Moreover, young women should help young men keep pure. By their actions they may restrain their male friends from improper suggestions and behavior. Men and women must help one another in the battle of life—and men need the constant aid of women. Men and women who are clean and pure will find joyous lives under God's blessings.

Such purity begins of course in pure thoughts, and becomes established as correct actions are practiced always. After all, "out of the heart are the issues of life."

To protect youth from the pervasions of love is a sober challenge to M. I. A. leaders.

IDEALS

HURRIEDLY I have tried to sketch some leading problems pertaining to the daughters of Zion, in their ideals.

The course of individual or community life is determined by ideals. Our acts, and the whole course of human history, may be understood as results of the ideals of mankind. This must be so because ideals are the inner convictions of men. "As a man thinketh in his heart, so is he." An ideal is the soul of every act. Therefore no human problem can be solved except by the establishment of suitable ideals.

Ideals are not born full-fledged, overnight; they grow from seeds sown early in life—the earlier the better—into a fulness of value. They obey the laws of life: may be fed or starved, kept alive or destroyed.

The three main agencies in forming human ideals are the home, the school, and the church.

The first duty of the leadership of the M. I. A., representing the Church, is to correlate the work of the home and the school, and to help our young women establish ideals

which will lead them into happiness. These ideals must deal with all phases of a woman's life, such as the care of the body, the cultivation of the mind, social conduct, wholesome recreation, economic wisdom, and the spiritual life.

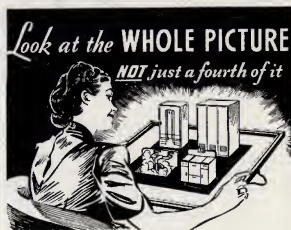
TRAINING FOR PARENTHOOD

THE most life-giving ideals are begotten in the home, unless, indeed, it is but an empty husk of a house. Parents may direct the thinking and the habits of our young women from infancy by teaching and example. Children reflect in their actions and aspirations the homes from which they come. It is indeed difficult for a child to rise above his early home environment. Early ideals color every conviction of mature life. It is more than probable that the monsters who are now attempting to wreck our hard-won civilization are but reflections of adverse home conditions.

This places upon fathers and mothers a tremendous responsibility. For the sake of the coming generation, if not for themselves, they must conduct their homes discreetly, wisely, and intelligently.

You may well ask: How may these ideals—the maintenance of Latter-day Saint homes; the training of women for home-making; choosing and living with a husband; the meaning and tests of love; and avoiding the temptation to engage in pervasions of love—be fixed in the souls of youth? I can only answer: Teach the doctrine; urge youth to think, and read, and speak, and act well and nobly; find an outlet for the superabundant energy of youth in wholesome, interesting recreation; show how lasting joy surpasses momentary pleasures; teach the Gospel, which brings men and women near to the eternal realities, and gives strength to men to overcome evil and to gather good in life's journey. The environment in which we live has much to do with our ideals and practices. A natural pursuit in life will do much to keep life pure.

Large as the responsibility seems, if M. I. A. work is taken seriously, as it must be for the army of advancing youth, leaders will be blessed and strengthened to meet every obligation placed upon them. And joy will fill their hearts and overflow in the loving message from the Master: "Well done, thou good and faithful servant."



See How You Can Have

GAS HEAT

at no additional household expense

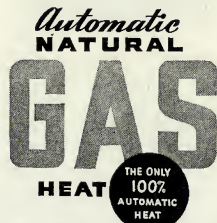
Consider all your costs and you'll discover that clean, automatic Gas heat need cost you no more than any other method.

Suppose, for example, you've been paying \$40 a year for coal. That's low, all right, but it's only part of the story. What about cooking, water-heating and refrigeration costs? Let's say an average of \$6 a month, or \$72 a year.

Now you're beginning to see the whole picture. \$40 and \$72 add up to \$112—an average of \$9.33 a month.

There are plenty of local families who pay no more than \$9.33 a month for Gas—and they enjoy Gas heating as well as Gas cooking, water-heating and refrigeration.

You, too, can save on your total household expenses by using complete Gas service. As you use more Gas, the rate goes down. It's worth investigating.



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LET'S SAY IT CORRECTLY

BADLY is too frequently used colloquially to mean *very much* or *very greatly* with words meaning *to want* or *to need*; for instance, "I want to go very much," is preferable to "I want to go very badly"; or "I need a haircut very much," is better than "I need a haircut very badly." *Badly* is the adverb for the adjective *bad*, the meaning of which we all know.

CORRECTION

THE name of Dr. John A. Widsøe was omitted as a member of the Church Agricultural Advisory Committee from the article by C. Orval Stott on page 529 of the September *Era*.

Dear Editors:

AFTER reading your interesting and lucid article on canning I fruits the oven way in my last *Era* I decided to try it myself. I was so surprised at the simplicity of it and so very pleased with the results! Also I've convinced my mother, who has canned hundreds of jars of fruits and vegetables, as to the superiority of the oven method.

Yours truly,

Elma Jones,
%Shamrock Dairy, Tucson, Ariz.



From J. A. Head, eighty-four-year-old pioneer of Franklin, Idaho, now living in Oakland, California, comes the accompanying picture of his son, Wm. D. Head, for eighteen years sheriff of Franklin County, and the late Harrison R. Merrill, former editor of the "*Era*" and head of the Extension Division, Brigham Young University. The pair are pictured in Ireland, where they were missionary companions more than thirty years ago, from 1907 to 1909.

EVA WILLES WANGSGAARD sent us the following clipping: "Verse-writing is now one of the major activities in America. It has been amply demonstrated in recent years that the workers in this art are not confined to any favored section of the country. Time was when the so-called more sophisticated communities of the East controlled the output, but no more. A singer is as likely to soar in a Middle Western prairie town, a Northwestern hamlet, a Pacific Coast port, or a Southern city as in an Eastern center.

"We note, for instance, that Utah in its newspapers and its magazines, such as *The Improvement Era*, has earned a place because of its better than average production of verse."

Alex R. Schmidt, in *Oakland Tribune*, Oakland, California.

FIRST THREE WARDS REPORT "OVER THE TOP"

AT THE time of our going to press, three wards had already reported reaching their subscription quotas for the 1940-41 *Era* year. The first was Huntington Beach Ward of Long Beach Stake, followed within a few days by 17th Ward, of Mt. Ogden Stake, and Fourth Ward of Montpelier Stake.

Congratulations!

ECHOES FROM THE SCHOOLROOM

Contralto is the low sort of music that only ladies can sing. Dust is mud with the juice squeezed out.

A republic is a country where no one can do anything in private.

Matrimony is a place where souls suffer for a time on account of their sins.

THE discussion around the family dinner table had been about the man who built his house upon the sand and the one who built his house upon the rock. Finally the young daughter spoke up with: "Well, the idea seems to be that if you build your house upon the sands it will go on the rocks."

Submitted by (Miss) Bonnie Ellis, Palmyra, N. Y.

BAD BUSINESS

Old Lady: "My poor man, it must be dreadful to be lame, but think how much worse it would be to be blind."

Poor Man: "Dat's right, lady; I tried bein' blind, but dey was always slippin' me counterfeit money."

SOME DARKNESS

A Negro preacher had announced his text, "And darkness fell upon the earth, and gross darkness on the minds of the people."

"Splain to us whut 'gross darkness' means," suggested one of his faithful followers in the front pew.

"All right," replied the pastor. "I kin do dat. 'Gross darkness' means one hundred an' forty-fo' times darker'n dark."

THE REAL THING

Candidate: "Now, my friends, you don't want to buy a pig in a poke. Vote for me and you'll get the genuine article."

HIS OWN TECHNIQUE

Kind Lady: "I wouldn't cry like that, my little man."

Little Man: "You can cry any way you please; boo-hoo. this is my way."

DESTINATION UNKNOWN

Small Boy (paying street car fare): "Please give me a transfer."

Conductor: "Where to?"

Small Boy: "Oh, I can't tell you that 'cause I'm going to a surprise party."

THE DIRECT ROUTE

Old Jock McTavish told a friend he was running for an undertaker as his wife was seriously ill.

"But," remonstrated the friend, "it's not an undertaker you want; it's a doctor."

"No, no," was the reply, "I canna afford to deal wi' middle-men."

THE JONESES' FAULT

Husband: "I wonder why it is we can't save anything."

Wife: "It's the neighbors, dear; they are always doing something we can't afford."

MUCH NEEDED

Professor: "What is your idea of civilization?"

Student: "It's a good idea. Somebody ought to start it."

IN THE OLD DAYS

Speaking of pioneer hardships, many people yet living can remember when they toasted their bread on a fork over the fire. And even had to cut the slices themselves.

HIGHER LEARNING

"Waal, how's yer son gettin' along in school, Jake?"

"Not so well, Lum, not so well. D'you know them teachers is trying to learn him t' spell taters with a p?"



Above—Albert Shephard directs the strings during a Sunday night performance of "Music of the Masters" over KSL for Z. C. M. I. Right—KSL producer Ted Kimball, Harold H. Bennett, assistant manager of Z. C. M. I., and Director Shephard discuss a production problem.



MUSIC TO ENJOY

Z. C. M. I., America's first department store, presents "Music of the Masters" each Sunday evening from Ten to Ten-Thirty over KSL. Directed by Albert Shephard, a string ensemble plays en-

during music of charm and simplicity. Z. C. M. I. and KSL join in inviting you to share the listening pleasure of the thousands who find enjoyment in "Music of the Masters."

KSL

50,000 WATTS

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EVERY MAN A HERO TO HIS CHILDREN

Brigham Young, hero to his own people for nearly a century, now steps out in a new role as movie hero to millions of other Americans. Few men, if any, in the history of the west, have shown comparable faith, fortitude and foresight.

In this day, too, every man can be a hero to his children. And it still takes

these three virtues to get there. Faith, fortitude, and foresight will build a new empire or maintain your loved ones in security and comfort in your present circumstances. It takes them all to build a Life Insurance estate . . . and the rewards are worth the effort. Start today. See a Beneficial representative.



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